

The LUTHERAN



BAPTISM IN HAWAII

Pastor Arthur Hormann and his grandchild in Lutheran Church, Honolulu
See Page 11

MAY 29, 1946

Confession

I HAD JUST DISMISSED the weekly session of the confirmation class, a session which had been devoted to a general review of the Ten Commandments. When I arrived in the church vestibule I saw one of the smaller girls of the class sitting on a step leading to the gallery, crying.

Upon questioning her, she informed me that Clair, one of the boys of the class, had struck her on the top of her head with his catechetical book. Clair was standing there, and turning to him I said: "Well, Clair, what do you say about it?" He confessed at once his guilt.

Looking at Clair, I said: "Tonight we studied together about the Ten Commandments and you remember that I told you that if you obeyed the Commandments you would be happy, while if you did not obey them you would not be happy. Tell me now, are you happy over the harm you have done to Phyllis?"

With downcast eyes, Clair replied that he was sorry and that he wished he hadn't done it. "Well, Clair, if you



aren't happy about it, then that means that you probably broke one of the commandments. Which do you think you broke when you hit Phyllis on the head?"

As I asked this question, I gave him a mimeographed paper we had used during the evening's study, a paper containing all of the commandments. Clair took two or three minutes in scrutinizing the sheet, and then looking up he said: "I guess I broke the fifth."

"How did you come to that conclusion, Clair? I don't see that you've killed Phyllis!" Clair again looked up at me with an evidence of confidence in his eyes as he replied: "Well, I didn't kill her altogether, but I guess I killed her part way. If I'da hit her a hundred times harder I guess she'd be killed now. Anyway, I was on the way to killing her." EMMANUEL J. HOOVER

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		8
Washington	- - - - -		10
Lutheran Church in Honolulu	- - - - -		11
JLC SYNODS HOLD CONVENTIONS			
Laymen Want Action in Iowa	- - - - -		12
Kansas Synod Hears Good Reports	- - - - -		14
Ohio Synod Hears Preliminary Report on World Action	- - - - -		15
Rocky Mountain Synod Addressed by J. J. Scherer	- - - - -		17
LUTHER AND MUSIC	- - - - -	By Paul Nettl	19
He opened the way for Bach and Beethoven			
THIS IS MY HOME	- - - - -	By W. R. Siegart	23
The handicapped find refuge			
Strange Beginning.	Study in the Gospel of Luke	- - - By John Schmidt	26
The Lathrop Family	- - - - -	By Margaret A. J. Irvin	29
Personal Problem Clinic	- - - - -	By Earl S. Rudisill	31
Books	- - - - -		32
Across the Desk	- - - - -	By Nathan R. Melhorn	34
News of the States:			
Connecticut—37; North Carolina—38; Pennsylvania: Norristown—39;			
Pittsburgh—40; Virginia: Staunton—42; West Virginia—44; Wisconsin—45			
In Conclusion	- - - - -		50

Next Week: THE PARISH DEACONESS - - - By George R. Whittecar

Plea for prompt action

Unlimited shipments to the American Zone of Occupation in Germany may now be made by the Council of Relief Agencies, announced by Lutheran World Relief, one of 11 groups co-operating in the joint agency. Shipments have been limited previously to 2,000 tons monthly.

As a result, points out Dr. C. E. Krumbholz, chairman of the LWR administration, it is of utmost urgency that Lutherans in America rally wholeheartedly and generously to the support of LWR's nation-wide appeal for clothing, bedding, and food. "Otherwise," he said, "it will not be possible for us to provide our share of goods for the destitute millions in Europe."

Dr. Krumbholz stressed that used clothing is desperately needed. He called upon church women's groups to make new garments, particularly layettes and children's clothing.

At present, LWR is committed to supply 300 tons monthly for shipment to the American zone in Germany. Under the new ruling, LWR's total may be doubled, providing it has the goods available. Stockpiles at the warehouse in Easton, Pa., however, are virtually depleted. Unless there is an immediate and large response from all Lutherans, it will be impossible to fill these demands, Dr. Krumbholz declared.

Outside American zone

Shipments to the American Zone in Germany are not LWR's only concern. The way is also being opened to send 50 tons of clothing each to the British and French zones per month.

To supervise distribution of these goods, LWR's administration committee will name two more commissioners to CRALOG, one to serve with an eight-man group for the British zone and the other with a four-man group for the French zone. The Rev. Carl F. Schaffnit is a commissioner in the American zone.

Pressing requests for help are coming from other countries in Europe, Dr. Krumbholz said. One of these pleas for aid has been forwarded to Lutheran World Relief by Bishop Hans Fuglsang-Damgaard of Denmark through Dr. S. C. Michelfelder, European commissioner of the American Section of the Lutheran World Convention. The Danish church leader reveals that 200,000 German refugees given asylum in Denmark are desperately in need of clothing.

"If you meet these refugees," he wrote Dr. Michelfelder, "you notice at once how urgently everybody needs clothing. Many of them have not saved anything except their lives. Our people can provide the refugees with everything but clothing, of which they have not enough for themselves."

Church asks for food

Lutheran World Relief has issued a nation-wide appeal for contributions of canned foods to help combat starvation.

Dr. C. E. Krumbholz said that the agency, in which all the major Lutheran bodies co-operate, seeks canned fish, canned meat, condensed milk, evaporated milk, powdered milk, cocoa, flour, soups with the exception of green pea and tomato, and soap.

He explained that the campaign is



Blesses the fishermen. The Rev. O. L. Haavik in Norwegian Lutheran Church, Seattle, prays for men going out to the fishing grounds in the Pacific. Religious News Service Photo

limited to these items because other kinds of canned foods are under subsidy or allocation by the government and, therefore, are not acceptable. All contributions, he said, should be sent prepaid to the warehouse of the Easton Processing & Storage Company.

The new project is being undertaken in conjunction with the current appeal for clothing, bedding and shoes, to which the Lutherans of America have contributed more than two million pounds of goods since last December.

Dr. Krumbholz said that LWR's decision to broaden its relief activities was taken to meet pressing needs throughout Europe. He added that the demand for supplies—clothing, bedding, shoes, and food—is steadily increasing and that the appeals for aid can only be met through the generous gifts of all church members in America.

Merger prospects

Another church merger is shaping up on the Protestant horizon. This one would combine the United Presbyterian Church with the Reformed Church. The Reformed Church is the old Dutch Reformed, which organized its first con-

gregation in America in 1628. United Presbyterians, who established their present organization in 1858, are descendants of the Scotch Covenanters.

The Reformed Church should not let itself be "swallowed up in a confused and colorless aggregation of sects," says the *Church Herald*, official Reformed church paper. Nothing like this would result from a merger with United Presbyterians. "There is no other denomination in America with whom we have so much in common, and with whom we could find such intimate fellowship," says the *Herald*.

Some time back the other Reformed Church (German Reformed) united with the Evangelicals, who derived from the Prussian Union merger of Lutherans and Reformed in Germany. Now the Evangelical and Reformed Church is considering a further merger with the merged Congregational Christian Churches.

Another merger soon to be effected is that of the United Brethren—a Pennsylvania product of the Wesleyan influence on the German Reformed—with the Evangelical Church, founded by a Pennsylvania Lutheran.

Methodists get drier

Too long have the Methodists abandoned their old-time violence against alcohol. For years they were the most valiant crusaders for prohibition. They more than any others helped achieve the Eighteenth Amendment.

Now this quietness is ended. Sunday, June 2, is set aside in Methodist churches "as a Day of Prayer to Almighty God for the curtailment of the alcohol beverage traffic in America." This was decided after serious consideration by the council of bishops. "We call upon our ministers and officials of our 40,000 churches—and upon any

others who will join with us—to give prayerful consideration to this present-day menace,” say the bishops in announcing the plans for June 2.

The American liquor bill has now reached \$7,000,000,000 a year, and continues to grow, the bishops declare. Also growing are “juvenile delinquency, prostitution, gambling, and other evils that go along with the commercial beverage alcohol traffic.”

Part of the campaign against liquor which the Methodists are resuming is the publication of the clippings of their Board of Temperance. It was discontinued in 1933, after appearing each week for 20 years. The sheet provides anti-liquor ideas and information.

CATHOLIC-PROTESTANT SITUATION Want Taylor investigated

If within 60 days Myron C. Taylor is not recalled as President Truman's envoy to the Vatican, the Senate Foreign Relations Committee will be petitioned to probe the constitutional status of his position. This was the decision of the Universalist Church at its convention this month.

If no action is forthcoming in the Senate Committee, churchmen will ask the House Appropriations Committee “explicitly to forbid the further use of any monies appropriated in the future to the State Department for the maintenance of this *de facto* embassy and its personnel.”

Mr. Taylor returned to Rome early in May after a vacation in the United States since last June. He was appointed in 1940 as President Roosevelt's personal representative. It was alleged that in Rome he could gather information valuable to the United States in achieving its war aims.

Meanwhile a new flare-up of Protestant resentment develops. The Tay-

lor appointment violates the U. S. constitution and offends the non-Roman churches, said the Central District of the American Lutheran Church at its annual convention in Millard, Nebr.

Editors of Protestant church papers at their meeting in April condemned President Truman's action in renewing the Taylor appointment without sanction of the senate. The appointment was made on a personal and temporary basis in relation to the war, the editors pointed out, but has been maintained at public expense for six years.

“We call upon the President to recall his ambassador Myron Taylor, and require the Department of State to close its embassy in Vatican City,” they said. “Such an appointment is a violation of the principle of separation of church and state.”

Supreme Court gets bus question

Whether Roman Catholic parochial schools can have their pupils transported in buses at public expense will be decided by the U. S. Supreme Court. The question has been raised in various states. It has been decided positively and negatively by the lower courts.

Test case in the Supreme Court will bring up for examination a 1941 New Jersey law. This requires boards of education to provide free transportation for students of parochial schools where public school children get such service.

The N. J. Supreme Court voted the law unconstitutional in 1944, but was overruled by the State Court of Errors and Appeals.

Protestants generally oppose the free bus plan, regarding it as the opening wedge for state support of parochial schools.

Catholic schools

Buffalo is raising \$10,000,000 for Ro-

man Catholic high schools—each to provide for 400 to 1,400 pupils. In Baltimore-Washington a new million-dollar high school is being launched. Mobile has a \$4,255,000 building program, much of it for high schools.

Similar reports come from a dozen other Roman Catholic dioceses. In all, since 1920, there has been a 30.6 increase in number of students in Catholic schools, reports *America*.

Even with 2,587,124 students enrolled, only one out of five Catholic children of high-school age is attending a Catholic high school. There are 8,017 Catholic elementary schools but only 2,119 high schools.

"Diabolical darndest"

There is "a fanatical Methodist bishop" parading around the United States as head of Federal Council of Protestant Churches, announces the Rev. Ignatius Smith, dean of the Catholic University school of philosophy.

"In every city he has visited he has polluted, contaminated, and has done his diabolical darndest to stir up enmity against the Catholic Church and to distort our motives," continued Father Smith in an address last month before the Holy Name Societies of the archdioceses of Baltimore and Washington.

Referring obviously to Bishop G. Bromley Oxnam, Father Smith said "he is a sounding board for a great many who are fearful of our strength and who are determined that we shall not expand.

"Six national organizations of Protestantism within the past two years," he said, "have warned their ministers and communicants all over the country to beware of the increased strength of the Catholic Church, to beware of our attempt to control government, to be-

ware of our interference in American democracy."

Help Catholic parish

There are four Protestant churches in Tremont, Pa. There is one Roman Catholic church. On April 12 the Catholic church burned down. The loss amounted to \$50,000.

Immediately the community went to work to secure funds to help the Catholics rebuild. The Rev. F. L. Hemmig of St. John's Lutheran Church, along with his three Protestant colleagues, assisted in planning a money-raising effort. A canvass of the town was begun by 20 women, 12 of them Protestant. At the end of the first week nearly \$5,000 had been secured.

Catholics spend \$70,000,000

Relief and welfare programs have been set up in 47 countries in Europe and the Far East, and more than \$70,000,000 in relief has been administered during the past three years by War Relief Services-National Catholic Welfare Conference, Samuel Cardinal Stritch, of Chicago, chairman of the organization's board of trustees, has announced.

During the past six months alone 768 export and domestic shipments of relief and service material were chartered, amounting to a gross weight of 24,896,123 pounds and valued at \$7,396,922.

The welfare program for displaced persons in Germany and Austria included the distribution of goods in more than 200 camps for DP's. A program for displaced Poles in Italy, the Middle East, East Africa and India is operated through 174 welfare centers.

To date five shipments of food totaling 1,856,041 pounds have been sent to cities and towns in Germany.

WORLD NEWS NOTES

By JULIUS F. SEEBACH

Turkey

THE ROOTS OF Turkey's troubles gain their vitality from the soil of World War I. In 1915 Britain and France made a secret treaty with the Czar, promising Constantinople and the control of the Dardanelles to Russia. The year following, the Sykes-Picot treaty promised in addition the territory along the Black Sea to a point just west of Trebizond. These cover essentially Russia's present demands from Turkey.

When World War I ended, the Czarist regime was submerged by the Bolshevik revolution, and the strong victors, Britain and France, saw no reason to honor these treaties. But now France has no voice or authority in the matter; Britain is seriously involved in many quarters, and her resources sadly depleted. On the other hand, Soviet Russia is enormously strong and aggressive, and has appropriated to herself the treaties made with the Czar; she thinks she has a right to their fulfillment.

However, this time Turkey was not an enemy nation, but an ally of Britain; Russia's attitude threatens weakened Britain's life-line through the Mediterranean; it is at the same time a danger to the interests and security of other nations, the U. S. included. Therefore Turkey hopes that her own troubles may be averted this time.

Migration

AMERICAN INDUSTRY is said to be migrating to Mexico in noticeable measure. The most important so far is the Celanese Corporation, specializing there in viscose and celanese yarns.

There is also a substantial flow of capital into already existing enterprises. The Libby meat concern has bought into La Fortaleza cannery, and has begun to introduce its improved methods with a view to affix their brand eventually on the perfected product.

These two corporations will be able to draw freely on the considerable native products of cotton and cattle. Both also modify the adverse conditions confronting them at present in the home market.

Trieste

THREE NATIONAL units are contending for Trieste, the loudly-ticking bomb of the European situation. No completely satisfactory solution can be expected in the conflict of postwar passions, but it would be nice to have the matter settled justly, if one could tell what would be justice.

Austria has the oldest claim, for Trieste was her port for centuries. But Austria was on the losing side in World War I, and Trieste was given to Italy as part of her pay-off. Now Austria, not as an enemy but rather a sand-bagged captive on the losing side of World War II, feels the port ought to be returned to her as necessary to her survival.

Italy's claim dates from 1918, the year of the pay-off, but now Italy is on the losing side, and her prized Istrian peninsula, on which Trieste stands, is the reward demanded by her victorious neighbors, the Yugoslavians. They claim the population of the peninsula is overwhelmingly Yugoslavian, but there are no reliable figures since 1910, and all such claims are valueless.

Russia backs this claim, but she wants the decision for another reason; it would furnish her another outlet to the sea through her domination of Czechoslovakia, Hungary, and Yugoslavia. Yet Italy has a strong talking-point. The population of Trieste is conceded to be largely Italian, perhaps as high as 70 per cent.

Indecision in India

IN INDIA, returns from the provincial elections are indecisive and even confusing. Ex-Viceroy, Lord Linlithgow, feels that the Hindus are getting ready to submit to the idea of a separate Moslem state (Pakistan) in some form or measure.

Britain has been very circumspect in dealing with the explosive conditions. Her policy has been to urge the rival leaders to find some way of compromise. To that end, Sir Stafford Cripps proposed the formation of a federation through which the two states, Hindu and Moslem, might co-operate in establishing Indian independence.

A mission from the British Cabinet (April 27) invited the Congress Party and the Moslem League to a round-table discussion to find some common ground. It was a wise move, for Britain is no longer in a position to enforce her will. Her present desire is to hold India within the circle of the empire as an amicable independent state having dominion status. This pattern is shown also in Britain's recent arrangement to bind Transjordan to herself as an independent state, and the same is implicit in her latest promise to revise liberally her treaty with Egypt.

Soviet progress

IT IS A PITY that the really outstanding accomplishments of the Soviet regime should be so thoroughly ob-

scured by its deplorable secrecy. In a vast area that contains 175 distinct ethnic units, speaking over 125 languages or dialects, it has in less than 30 years lifted this mixed and largely primitive mass of people to a literacy standard of around 80 per cent, and has practically removed the sense of race discrimination.

In that time also Soviet scholars have created more than 40 alphabets for groups which never had a written language, and the work goes steadily on. These things the Czarist regime never attempted, nor even thought of. Such tales as that of the miraculous development of the Soviet Republic of Turkmenia should be told proudly to the world. Not many years ago it was as remote, exotic and inaccessible as Tibet, and a refuge for outcasts and criminals of 30 nations. Today it is moving forward as a progressive and enlightened state.

Achievements such as these would gain the confidence and admiration of the world if they were not curtailed behind a rigorous tyranny at home by an absolutist party, and their excellence discounted by the Soviet's persistent attempt to press its ideology upon all other nations.

Claims

A LEATHERNECK "occupation" newspaper, *The North China Marine*, recently carried a curious list of values used by a Small-Claims Commissioner in settling the demands made for damage by Chinese citizens for losses and injuries caused by Americans.

They ran as follows: For a wrecked rickshaw, \$40; for the death of a mule, \$135; for the death of a relative, \$55—"provided the victim was not guilty of misconduct."



MISSIONARIES AND POLITICS

This is written after three glorious hours with a man and his wife, he now a significant government official, she an author whose recent book is being filmed—both of them former missionaries in the Far East. They illustrate my increasing conviction that no group of people is in a better position to be interpreters of nations and builders of good will than some missionaries.

The missionaries

Missionaries from the United States went out to represent Christ but many of them also represented the best in America, that part of America which has won us friends and stirred the aspirations of "little people" all over Asia.

Now these little people of Manchuria, the Dutch East Indies, Indo-China, India, for example, feel that America is letting them down. Thus the backlog of good will, built so securely across many years, is passing. They want the same freedom which the average person has secured here. They want us to speak out for those rights we have led them to believe in—and *we are silent while Russia speaks.*

National influence

The Christian communities in many eastern lands have set a social pattern which has affected the nation as a whole. Now these communities and nations cannot understand why we ally ourselves with imperialistic England and the Dutch colonial empire. How can we apparently stand on the other side from them in the Far Eastern

struggle for the freedoms we enjoy?

All this brings into sharper focus the well-nigh superhuman difficulties in the midst of which are President Truman and Secretary Byrnes. One type of mind holds that the best the State Department can do is to choose between relative evils, not between evil and good. After all, so the tradition goes, our nation has to make its decisions on the basis of self-interests. That's what a nation means. But I wonder if that represents our permanent interests.

Pivots of freedom

The charming author-lady believes there is a process always moving among men, surely now, toward freedom. And the two poles of this movement at the moment are Russia and America. In the history of freedom there are occasionally those curious people who serve as pivots for these forces. She thinks President Roosevelt was one of those pivots, who had, perhaps of divine installation, the gift of sensing the direction in which a nation or large group within a nation is moving and giving prophetic voice to that direction.

She also holds that few losses could come to the State Department comparable with the retirement of Sumner Welles—cold, efficient, disciplined, experienced and equipped as perhaps no other one American for the technical work which is the role of the Under Secretary of State. Whether the reason for his departure is on Capitol Hill or in the White House, the nation is the loser. But it isn't the first time the country loses from a political backfire.

LUTHERAN CHURCH IN HONOLULU



HAWAII, which may soon be the forty-ninth state of the U. S., will become a field of work of the United Lutheran Church with the proposed enrollment in the ULC of the Lutheran Church in Honolulu.



Dr. Arthur Hermann retires in Honolulu.

Dr. Arthur Hermann—now 77 years old—has been pastor of the church for a quarter-century after a career as a teacher in an American college. A great day in Dr. Hermann's life was Jan. 21, 1945, when his first grandson was bap-

tized. (See cover picture.)

The service was conducted by Chaplain H. Edward Hamme, of the Ohio Synod, who has been called as pastor of the Honolulu church.



Rev. H. Edward Hamme will become pastor

ULC Synods Hold Conventions

Laymen Want Action in Iowa

By F. D. BOLDT

"WE'VE HAD ENOUGH conversation. Let's have action." That's what laymen said at the Iowa Synod convention in recommending the appointment of "an enlarged, active, and aggressive committee on Stewardship and Evangelism." The convention was held May 6-9 in Grace Church, Muscatine.

Enthusiasm of the men for new emphasis in these activities followed addresses by Mr. J. K. Jensen, treasurer of the Northwest Synod, and Dr. Carl Bartsch, Minneapolis pastor.

Each year Mr. John Berger, Iowa Synod treasurer, gathers together the lay delegates of the convention for a noon meeting. This year they listened to Mr. Jensen. "Benevolence is the blood plasma of the Church," Mr. Jensen told them. "Just as plasma has

saved the lives of many of our boys, so benevolence—now and through the years—has saved and is saving lives."

Following the Jensen address the laymen continued their discussion for two hours, breaking it up just in time to get into the convention of the afternoon session on May 7. At the close of this session came the second stimulating address, that of Dr. Bartsch. He pointed out the serious consequences of lack of vision in carrying out the Christian program.

RESULTING FROM THESE IMPRESSIONS, the laymen brought to the convention the resolution which read in part as follows:

"Whereas this group considers these matters (i.e., Stewardship and Evangelism), of prime importance to the welfare and spiritual growth of our members, and seeing a great need for a more definite program of Stewardship . . . we recommend that the Synodical Board appoint an



IOWA SYNOD OFFICERS. Dr. E. A. Piper (left), president; the Rev. M. E. Leshner, statistician; the Rev. D. M. Funk, secretary; John L. Berger, treasurer; the Rev. F. D. Boldt, vice-president



IOWA PASTORS welcome ULC representative. Dr. D. M. Funk (left), pastor of host church, Muscatine; Dr. E. A. Piper, Dr. W. A. Voss of Sioux City, and Mr. Jensen

enlarged, active and aggressive committee on Stewardship and Evangelism, consisting mostly of laymen . . . that this new committee be instructed by synod to make a thorough and complete study of Stewardship, especially as it applies to our Benevolence program and our apportionment system, and that this recommendation be made a part of the delegates' and pastors' reports of this convention to their respective congregations."

After the phrase, "consisting mostly of laymen," was stricken out, following a few remarks on the subject by ULC Representative Jensen, the resolution with its recommendations was unanimously adopted.

DR. E. A. PIPER, Fairfield, was re-elected synodical president. The Rev. F. D. Boldt, Newton, was named vice-president to succeed Dr. W. A. Voss, Sioux City. Other officers, re-elected, are the Rev. David M. Funk, Muscatine, secretary; John L. Berger, treasurer; the Rev. M. E. Leshner, Clinton, statistician; and Dr. W. H. Blancke, Newton, historian and necrologist. Dr. F. J. Weertz, Des Moines, and E. P. Juel, Council Bluffs, and A. O. Lothringer, Davenport, were elected to the Synodical Board, as clerical and lay

representatives, respectively.

The convention opened with a communion service, at which delegates heard the Rev. E. P. Windman say, "science, education and political efforts have made the world a neighborhood, but have not succeeded in making the world a brotherhood. Only the Church can do that." It closed with a fellowship supper, where Dr. Bartsch said, "We have the truth but are not sharing it, and only sharing will make that truth effective in our lives, and in the lives of others." From opening to closing there was more inspiration given and received than at any previous convention. Devotional messages of the convention chaplain, the Rev. H. G. Schwegler, Burlington, helped build up the spirit of reconsecration.

Treasurer Berger's report showed benevolent contributions exceeding \$68,000, more than double the total of 1942. Seventeen congregations, largest number in the history of the synod, paid in full or exceeded their 1945 apportionment.

ELECTIONS FOR TRUSTEES of various institutions resulted as follows: Tabitha Home,
(Continued on page 36)

Kansas Synod Hears Good Reports

By ROBERT E. GASTON

REPORTS AT THE ANNUAL convention of the Synod of Kansas and Adjacent States indicate completion of an unusually successful year. Communicant membership has increased throughout the synod. Offerings for benevolence, both apportioned and unapportioned, were larger than at any previous time.

The convention was held in Scherer Memorial Church, Chapman, April 29 to May 2. Dr. A. J. Beil, synod president, preached at the service of Holy Communion with which the convention began. He spoke on "Church Membership Requirements." The Rev. Franklin Shirck, Greenleaf, Kan., was convention chaplain.

New clerical members of the synod introduced at this convention were: the Rev. Calvin J. Naugle, Children's Memorial Church, Kansas City, Mo.; the Rev. Arthur Freeburg, St. John's Church, Bendena, Kan.; the Rev. Lightner A. Swan, Trinity Church, Sedalia, Mo.; the Rev. Louis C. Weitzenkamp, Bethlehem Church, Wakeeney, Kansas.

Special guest at the convention was the Rev. Milton Vogel, executive secretary of the Kansas Council of Churches. The synod approved a recommendation of its executive committee that consultative relationship be established with the Kansas Council and also with the Council of Churches of Oklahoma.

DR. H. BRENT SCHAEFFER, president of the Mississippi Synod, was the official representative of the ULC at the convention.

Elections resulted in the continuation

in their offices of the following: the Rev. George L. Search, Hays, Kan., secretary; Miss Catherine Ellenberger, Emporia, Kan., treasurer; Mr. Charles Harkness, Jr., Greenleaf, Kan., statistician; the Rev. Robert E. Gaston, Eureka, Kan., editor of the *Kansas Synod Lutheran*.

RECOMMENDATION of the Home Missions Committee that the synod establish a minimum salary of \$1,800 per year and parsonage was adopted by the convention. The Home Missions Committee purposes to establish three new congregations. Two favorable locations are now under consideration. Work in these fields is expected to begin soon.

AT CONFERENCE MEETINGS held during the convention the Rev. A. D. Havekost of Kansas City, Kan., was elected president of the Eastern Conference; the Rev. A. L. Mendenhall of Chapman, Kan., president of the Western Conference; the Rev. Samuel W. Jensen, president of the Southern Conference. These men, together with three laymen and the president and secretary of synod, compose the executive committee of synod. Mr. Gerald Lee, Kansas City, Kan.; Mr. A. F. Swanson, Hays, Kan.; Mr. Ferris Hill, Emporia, Kan., were elected lay members of the committee.

CLERICAL DELEGATES to the ULC convention are: Pastors A. J. Beil, George L. Search, L. A. Swan, George W. Eller. Lay delegates are: Gerald Lee, Guy Ryan, John Vogel, and A. D. Fennell.

The convention approved a resolution to separate Midland College and Western Theological Seminary and maintain each as a separate school.

At a convention of the synodical Brotherhood held during the synodical convention, Mr. John Carr of Atchison, Kan., was elected president.

Ohio Synod Hears Preliminary Report on World Action

By CARL DRISCOLL

ON MAY 5—two weeks before the official opening date of the appeal for Lutheran World Action—141 congregations of the Ohio Synod had contributed \$68,436 for this project. Twenty-six had met their 1946 quota in full. Five had exceeded the 1946-47 quota. This was reported at the convention of the Synod of Ohio, held May 6-9 in Akron.

Most encouraging was the report of Holy Trinity Church, Akron, where the convention was held. This church had a total of \$32,087 given or pledged by May 8. Two-year quota for the congregation is \$11,000. Estimate for the Ohio Synod is that \$100,000 of the \$330,000 two-year goal has already been given.

"THE SUPREME WORTH of spiritual values has emerged as the central idea of this meeting," said Dean Charles G. Shatzer at the close of the Ohio Synod gathering. This statement characterized the out-of-the-ordinary four-day session with which the synod opened its second quarter-century of existence.

Cathedral-like Trinity Church as the setting, and the presence of ULC officers, Drs. Franklin Clark Fry and Walton H. Greever, contributed greatly to the spirit of the occasion. Leadership of President George W. Miley kept business sessions moving briskly.

Messages of the convention chaplain, the Rev. Louis H. Valbracht, who returned recently from overseas service with the Marines, kept before the delegates the postwar task of the church. Pastors Fred C. Wiegman and Albert H. Buhl, together with the staff and members of Trinity Church, were gracious in entertainment of the convention, which set a new record of at-



Dr. George W. Miley, Ohio Synod president

tendance: 216 pastors and 114 laymen represented in the official delegation.

Dr. Edgar E. Snyder, member of the Ohio Synod, who began his work on May 1 as Executive Secretary for the ULC Board of Foreign Missions, impressed on the convention the urgency of the Church's world-wide mission.

AT THE COMMUNION SERVICE which marked the opening of the convention Dr. Greever pointed out that every doctrine of the Christian faith is bound up in the sacrament of the Lord's Supper. No one can willfully neglect it, and still remain in the Body of Christ. Dr. Greever also addressed the convention as official representative of the United Lutheran Church. Dr. Fry reported the world situation of the Church.

Dr. Rees Edgar Tulloss of Springfield, president of the National Lutheran Council and of Wittenberg College, delivered the sermon at the ordination service. Three men were ordained:

Robert Earl Bornemann called to be

Junior Fellow at Mt. Airy Seminary.

Paul Ernst Klett, called by the Board of American Missions.

Wray C. Smith who becomes assistant pastor of Second Trinity Church, Dayton.

Other highlights of the program included the presentation of Mrs. Paul Knauss, president of the Women's Missionary Society of Ohio; the Rev. Howard A. Alsdorf, missionary to Japan and later to India; the Rev. Ronald Hbmrigghausen who will leave soon for Liberia; and most of the chaplains who have returned from active service.

THERE ARE 279 congregations in the Synod of Ohio. Child membership in 1945 increased by 1,456, bringing the total to 32,818. Adult membership, after an increase of 2,123, now stands at 83,953. Total baptized membership is 116,771. The communing membership showed a gain of 1,007 to bring the total to 59,839.

For the second year, Sunday school membership showed a slight increase. For 1945 it amounted to 600, bringing the total number of scholars to 43,000.

Valuation of church property has risen to \$11,545,089, while indebtedness has been reduced to \$230,270. Congregational expenses reached a high of \$1,441,132 and benevolent giving, with the increases brought by Lutheran World Action, rose to \$531,667.

The synod will seek for its work during the coming year a total of \$203,350. It will seek the further amount of \$171,342 asked by the United Lutheran Church. Per capita apportionment of \$6.50 per communing member will remain the same as in 1945.

Oesterlen Home for Children at Springfield, Ohio, was authorized to seek \$75,000 from special offerings on Mother's Day in 1947 for the purpose of erecting a recreation and vocational



OHIO SYNOD met in Trinity Church, Akron. Trinity's present pastor, Dr. Fred C. Wiegman (left). Former pastor, Dr. Franklin Clark Fry



BACK HOME. Pastor Louis H. Valbracht—returned from overseas service—was convention chaplain

building. Camp Mowana, owned and operated by the synod, was granted a loan for building a swimming pool.

(Continued on page 36)

Rocky Mountain Synod Addressed by J. J. Scherer

By OLIVER F. WEAVER

"LIFE, NOT DEATH, is the great adventure," quoted Dr. J. J. Scherer, Jr., to 250 Rocky Mountain Synod Lutherans in the closing moments of their annual convention, held May 7-9 in St. Paul's Church, Denver. "We go out from this gathering," he said, "on the great adventure of facing our present-day problems in the Christian way. For the problem of the broken home, for alcoholism, for mental depression, for the labor problem, for loss of reverence, the only cure is God through Jesus Christ."

Present at this convention was every pastor of this synod which is small in numbers but 1,400 miles in length! Also present was every lay delegate but one.

Meeting simultaneously was the Women's Missionary Society. Many visitors also attended.

Dr. Scherer, president of the Virginia Synod, represented the United Lutheran Church, reviewed its setup of boards and agencies for world service, gave counsel, answered questions.

Dr. W. P. Hieronymous, president of Midland College and Western Theological Seminary, announced construction on the men's memorial dormitory would soon begin, and presented an encouraging picture for the future. Synod voted the college one dollar per capita, in addition to campaign pledges, and expects to have two students for the ministry in attendance there next



ROCKY MOUNTAIN LUTHERANS. The Rev. R. B. Wolf (left), historian; the Rev. Leeland C. Soker, former president of synod; the Rev. John F. Futchs, newly elected president; Dwight S. Young, treasurer

May 29, 1946

fall. Recommendations for expansion were approved.

PRESIDENT LEELAND C. SOKER's sermon subject on the opening night was "The High Calling of God." Liturgist was the Rev. John F. Futchs; celebrants were Drs. R. B. Wolf and Elmer W. Harner.

The Rev. Lyle C. Burns's sermon, "Redeeming the Time," and Dr. Charles S. Bream's "Mantles and Sight," were given at Matins, with Pastors W. F. Martin and William Hover as liturgists.

HIGHLIGHT OF REPORTS came from the Mission Committee. In each district with the Executive Committee and the Board of American Missions, surveys of important fields in the growing city of Denver have been made. Two have been allotted to the ULC by the Home Missions conference. In each district a good site, favored by unanimous opinion of officers and committees, has been purchased by synod.

The Rev. Everett Bunk, of the Board of American Missions, has been developing the work in the Mayfair district and has started services. Another pastor is expected soon to develop the southwest district.

Calhan, the report added, is to have a full-time pastor. The Rev. Hugh Dowler, after serving in Guam, has been released by the Red Cross and, health recovered, will assume the pastorate June 1.

Dr. W. F. Rangel, former dean at Midland College and professor in Western Seminary, holding membership in this synod nearly 25 years, warmed the hearts of the pastors with his presence and counsel, making this his swan-song visit as he transfers his membership to Nebraska.

THE BROTHERHOOD held a session in which plans were made to provide a

full afternoon program and dinner the opening day of synod next year. It was decided to continue the laymen's campaign for funds to aid students for the ministry.

Brotherhood officers elected are: President, C. A. Barnhart, Albuquerque; vice-president, Theron R. Jensen, Denver; secretary-treasurer, H. Y. Atherton, Albuquerque.

Officers of synod elected are: President, the Rev. John F. Futchs, Boulder; secretary, the Rev. W. F. Martin, Denver; treasurer, Mr. Dwight S. Young, Denver; statistician, the Rev. W. A. Hover, Laramie, Wyo.; historian, Dr. R. B. Wolf, Colorado Springs.

Delegates to the ULC convention in Cleveland: Pastors Leeland C. Soker and Oliver F. Weaver; alternates, John F. Futchs and R. B. Wolf. Lay delegates: E. H. Rights and Dwight S. Young; alternates, W. H. Prah and Roy Sprinkle.

Executive Committee: Pastors Futchs, Martin, Harner, Soker, and Laymen Dwight S. Young, John A. Sten and C. A. Barnhart.

Trustees Midland College: Pastors Futchs and Bream; Tabitha Home, Mr. Vern Lantow.

All reports indicated best attendance and highest offerings in years. Several churches plan improvements and additions. Trinidad and El Paso hope to start as soon as materials and conditions warrant it.

Revision of the constitution consumed much time. Dr. Wolf and a committee deserve credit for their labors in bringing it up to date and to harmonize with others of the ULC.

Richard E. West, district superintendent of the American Bible Society, addressed the convention. He said that in spite of the millions of copies being distributed the proportion of Bibles to the population is not keeping up with

(Continued on page 36)

Luther and Music

by PAUL NETTL

Luther was an important contributor to modern culture. His influence on music opened the way for Bach and Beethoven

THE FOUR HUNDREDTH ANNIVERSARY of the death of Martin Luther, which we observed in February, is not only a memorial day for the Protestant world but also for modern culture. For Luther is not only significant for religious thought and emotion, but on almost all fields of intellect his ideas are indelibly impressed. Luther's permeating influence is also seen in the field of music.

In this respect I think not only of Luther's proverbial love for music, which has been of such great significance for the attitude of Lutheranism. Zwingli, perhaps, was even more musical than Luther. He put hymns into four-part harmony, and played almost all instruments. But without emotion he permitted the organ in Zurich to be destroyed. Just as did Calvin, he saw in music only a means of alienating believers from the true church service.

Luther's significance for the history of music is by no means fully contained in his capacity as the creator of the greatest Protestant hymns, or in the fact that he gave a musical foundation to Protestant church worship. The significance is deeper and more basic.

For the fact that musical development from the seventeenth century onward moved from the Catholic south to

the Lutheran north is not to be explained by racial theories or economic reasoning. The intellectual influence of Lutheranism alone enables us to understand this phenomenon.

ROMAN CHRISTENDOM is regimented and totalitarian. The Roman Church embodies the old Roman idea which lets religious life be administered only by an ecclesiastical authority. Spiritual life can exist solely under order and discipline. Catholic sacred music corresponds to that discipline. In the Catholic ritual the pomp of the priestly robes, incense, the presence of the priest, the mystic dim light of the cathedral, serve to lend solemnity to the music. It is something coming from without. The devotee in a wrapt mood passively absorbs these sounds.

Viewed from a musical standpoint, this mood corresponds to the old "Cantus firmus" mass, since the cantus firmus—symbol of the "One Holy Church"—is something coming from without. In the mass of Palestrina, which, together with the Gregorian mass, represents the ideal of Catholic philosophy in its purest, most perfect form, the world and eternity appear to the devotee as a slow movement infused in perfect harmony. The melody, as the expression of a personal mood, subsides. The rhythm expresses no personal will. It is like a solemn procession, in which the single voices are merged in an exalted whole and the tone masses flow along in even measure. The dissonances are so softly re-

Dr. Paul Nettl was professor of musicology at the University of Prague. A refugee from the Nazis, he came to America in the early days of the war and has been teaching at Princeton, New Jersey.

solved that the eternal harmony seems in no wise disturbed. There is no contrast between light and shade, between weak and strong, to mar the unearthly atmosphere.

Opposed to this "absolute" attitude of the old church, we have the teaching of Luther as to the personal relationship of the believer to God. The priest no longer stands between the two. The believer may approach God directly. He may express his faith, his jubilant joy in his salvation, and give word to his honest emotions.

WHEN WE COMPARE the Calvinist belief with that of Luther, we become clearly aware of the different character of the attitude of these men toward music. Luther's belief, with its wide comprehensive grasp of the life of man, its joy in the natural, its transfigured vitality, stands in direct contrast to the somber seriousness, the consciousness of unconditional duty to God, which is innate in Calvin's belief. We have but to read the final words of the tract of the Calvinist institution to verify this (*De vite Hominis Christiani*): "It is the duty of the believers to offer to God their bodies as a living sacred host, pleasing to God. We are dedicated to God. So we can hereafter think nothing, speak nothing, act nothing but in His glory. For whatever is sacred to Him cannot, without great wrong to Him, be employed for profane use. We do not belong to ourselves, so we must forget ourselves and whatever we possess. We belong to the Lord and every part of our lives has but one legitimate purpose, to be dedicated to Him."

This teaching excludes everything from human life that is not directly connected with the homage of God. Moral values alone are valid; what transcends them is not desired by God.

Thus the esthetic has no place either in the church or in the life of men. Images and instruments must be removed from the church. Music is given only an insignificant role. It may resound in church only in so far as it serves the concept of church, community, or worship.

HOW DIFFERENT IS LUTHER'S attitude to life and particularly to music. His closeness to the world, his joy in living, are analogous to this idea that the world itself is not bad, that the evil is within ourselves; that one cannot please God by turning away from the world or by asceticism, but only by a joyous belief in salvation through Christ. It would be presumptuous and rebellious, yes—sin—to reject the gifts of God, particularly music. Not only morality but also esthetics has its place in the personal and religious life of man. For life is something undivided and indivisible.

Since Luther regarded the Christian man as a free man who is not hampered by a priestly discipline, who can directly approach God, he believed that music for him, too, is free, a free art that surges from the inner man like a fountain. Luther therefore in a rare manner combined the principle of evangelical freedom and free will with the creative spontaneity and freedom of art. He likened the elements of music to divine Grace. "He who believes in the salvation by Christ cannot help but sing about it and be happy and tell about . . ."

Naive and pictorial as he was, he saw little difference between the songs of the birds and those of humans. He compared the music of Josquin de Pres, the great Flemish composer (1450-1521)—who was for him the perfect example of a free, divinely inspired

artist—to the songs of the finches.

Often Luther emphasized the fact that spontaneous music, drawn from within, is on the same plane with evangelical freedom. One day Luther's little daughter, Magdalena, was brought to him. She was to sing to her cousin a song, but the little girl wouldn't sing. Luther said: "From the works of the law nothing good happens, if grace is not added. What one must do under force does not come from the heart, and is not pleasing either."

WHAT UNBELIEVABLY deep insight Luther had into the essence of music, an insight which arose from his philosophy and theology, and in the final analysis from his experience of God. Really Luther's musicianship was three hundred years ahead of his time, for it was the great classicists, Haydn, Mozart, and Beethoven, who brought to victory the principle of absolute freedom in musical conception, those composers who created from their own basic personality and who directed the course of their melody independently of any consideration for polyphony.

Luther was gifted in music. His musical career began when he was a *Kurrendensanger*, as he went from house to house with other boys, under the leadership of a prefect, singing at weddings and funerals for trifling remuneration. We can see him standing cold and frightened in his cape and flat cylindrical hat and hear his beautiful, clear alto voice sound forth in praise of God. Not infrequently there were scoldings and whippings. So intimidated were the children that once, frightened by the rough voice of a peasant, they took to their heels although the latter wanted only to give them sausages for their fine singing.

Luther was an excellent lutist and

flute player. When, in 1521, he made his fateful trip to Worms, where the ban of the empire was laid upon him, he took his lute along, and found comfort in it. And his enemy, Cochlaeus, at that time dean of the convent in Frankfurt, told mockingly how Luther at the inn struck the lute so that all eyes were fixed upon him, this "Orpheus in hood and tonsure!"

Luther in his adult years had a soft tenor voice. At his home in Wittenberg he had a little private choir organization. His physician and biographer Ratzeberger reports how often, after dinner, Luther sang with his sons Martin and Paul, and with Philip Melanchthon. There are hundreds of references to his enormous love for music.

MUCH DISCUSSED HAS BEEN the question as to whether Luther himself was a creative musician. In Luther's own time it was taken for granted that the writer of a hymn was also able to set his verse to music. It was not so much a question of the originality of the melody as of its strong practicability. Luther as a singer and lutist was certainly in a position to set his hymns to music. Most of the "Luther" hymns were beyond all doubt set to music by him. That is the point of view of the modern musicologist. Earlier, particularly in Catholic circles, authorship was denied him for almost all of the melodies, even for the "Ein Feste Burg."

Luther may well have also composed polyphonic music. Thus the German musicologist Moser found a composition stemming from Luther. Another one, the motet "Non moriar," based on Psalm 118:17, was printed as an addendum to the drama "Lazarus" by Joachim Graff in 1554 in Wittenberg. It is the same portion which Luther received in a version by his friend, the

famous composer Ludwig Senfl, and about which the following particulars may be related.

In the year 1530, at the time of the diet in Augsburg, Luther was residing in the castle of Coburg, where the Prince Elector Johann of Saxony was keeping him safe from his pursuers. Temptations, spiritual and physical, threatened him so that he was near despair. In this mood he wrote to the composer, Ludwig Senfl, in Munich, asking him to send the death motet "*in pace in idipsum*" for several voices. He said he felt that death was near and he wished his soul to be united with God. This motet Senfl sent to the Reformer somewhat later. But he sent him another motet based on the 118th Psalm: "*Ich werde nicht sterben sondern leben, und das Wort Gottes verkunden.*" And

music and text seem to have effected a miracle on Luther. In large letters he wrote on the wall of his room in Coburg: "Not death but life." From then on he was again the same old warrior, the soldier for the true teaching of God.

Music was for Luther the panacea which gave him life and victory and truth for mankind. Therefore we can understand that Luther estimated music as being next to theology. He saw in music a true gift of God. This concept of Luther's has been an inexhaustible fountain from which numerous generations of German musicians have drawn their best strength. So it is that the Lutheran territories had such a tremendous significance for the history of music, enjoying superiority in music which the Calvinistic lands did not achieve.



I am *only* one;
But I *am* one.
I cannot do everything;
But I *can* do *something*.
What I can do, I *ought* to do;
And what I *ought* to do,
By the grace of God
I *will* do.

An American soldier in the South Pacific writes to his minister of a celebration given the boys by the native people: "The chief arose and spoke to his people for 10 minutes. He spoke in his native tongue. I understand a little of the language and knew that he was giving them a sermon. I later found out though that he had quoted several verses of the Bible from memory. He then faced the group of soldiers, picked up the Bible and read the same passages in English. I was utterly astounded afterward when I looked at his Bible—it was in his native tongue and he had translated it as he read along without faltering once. He then led us in a prayer of thanksgiving to close the program. When we look at the simple life and the love of God these natives display, it makes you wonder which race is ignorant or savage!"

This is My Home

By W. R. SIEGART

WE STOOD WHERE we were, in the middle of the floor. There was nothing we could say to express our surprise. What we saw was something we had often heard about. Now that we actually saw it we could hardly believe our eyes.

There was a little boy, sturdy and showing every indication of perfect health. His cherub face had the sweet smile of childhood as he looked at us a little shyly. Soon he seemed to take no further interest in us, and calmly went about what he was doing. He was putting a jig-saw puzzle together with his right foot!

We noticed that his shirt was made without arms. We watched as he picked up pieces of the puzzle and put them in place. He could swing his leg into almost any position, and use it like an arm. His foot he used like a hand.

"His name is Martin," explained the teacher. "He came to us six years ago, a baby born without arms. We taught him to hold his bottle between his feet, so he could feed himself. Ever since then he uses his feet as hands. He writes, eats at a special table, and does everything possible for himself."

"Do YOU HOLD school sessions here every day?" we asked, looking around the large room.

"Only for children who cannot go to the regular school," the teacher told us. "We try to give these children a life as near normal as possible. We want our youngsters to associate with others in the city schools if they can."

After school we saw Martin out in the yard playing with the other boys. He was having as much fun as anyone

else. While he couldn't throw the ball, he could do a good job of kicking it.

Martin is not the only armless boy who has been raised and trained at the Home. Another, Raymond Myers, became the only licensed armless automobile driver in Pennsylvania, perhaps in the world! He is now out of the Home, a respected citizen earning his own living.

AFTER WE LEFT the schoolroom we went into another building and came out on a large sun porch. Several teen-



age boys and girls were there in wheelchairs. Each wore steel braces and had a pair of crutches. It was time for walking lessons. The instructor guided his pupils carefully. Encouragement was the keynote. Each hesitating step with the crutches was praised.

I spoke with some of the pupils. "We learn a lot from this instructor," one of them told me. "We had another instructor once, but he didn't understand us."

I knew that the instructor, William Pitten, was a member of the Home staff. He had grown up there himself. To this day he wears a brace on one leg. So I asked the young people, "Why do you learn so much from Mr. Pitten?"

And the answer was, "Oh, you see, Mr. Pitten had to learn to walk as we are learning. He knows all about it."

WE WALKED THROUGH the building. The requirements of privacy and of normal living seemed to dictate all arrangements. There were inclines instead of stairs between each floor. Those in wheelchairs could go anywhere they pleased. Then we went to another building. On the first floor we saw a beautiful chapel and recreation hall. All those who live at the Home attend services in the neighboring church if they are able, just as a normal family would. But services are conducted regularly in the chapel for those who cannot go to the church. Entertainments are held in the recreation room, and all the neighborhood children come.

A most unusual fellow whom we saw on our visit is J. Eric Andrews. We found him seated before a drawing board. He was coloring Bible book-markers of his own design. He has sold enough of them to purchase his own motor wheelchair.

Eric was born in 1915. Soon afterward he was stricken with infantile paralysis and has never walked. His hands are also crippled. But he has learned to use them so well that he is going right ahead with his career as an artist. He seeks opportunity to produce various types of art work.

WHAT IS THIS HOME? The Good Shepherd Home, in Allentown, Pennsylvania, is said to be the only one of its



Eric was at his drawing board

kind east of the Mississippi River. It specializes in the greatly afflicted who need unusual care. No one who is received in this Home is ever required to leave until he can make his own way in the world. Each child is educated according to his need and ability. Each person, young or old, receives a monthly allowance of spending money. All chapel offerings are for benevolence.

There are no visiting hours. People come and go. Those from out of town are entertained in the guest quarters. Rules and regulations are not important. It's the people who matter.

The Home began in 1908, when Dr. and Mrs. John H. Raker took a crippled girl into their parsonage. They



had wanted for a long time to found a home for the most helpless. Children with serious disabilities could not be admitted into other church institutions. Dr. Raker met discouragement almost everywhere he went. One church official told him, "If we had a million dollars, the idea would be considered; but we don't have it." Dr. Raker believed the work could be done with less.

GRADUALLY THE INSTITUTION has been developed. Beginning with one room in the Raker parsonage, it now fills a whole block, and is valued at more than \$100,000. It is supported by free-will gifts, and receives no benevolence appropriation from any United Lutheran synod.

The only requirement for admission is real need—and available space. The crippled, blind, helpless, and aged receive a welcome. There is no distinc-

tion of race or nationality. Costs of operation are high, because of the nature of the special service the inmates require. There have been many discouraging days, but the Home survives them. It receives generous support, often from the most unexpected places.

Next step in the development of the Home is the building of a colony for epileptics. There are 500,000 with this affliction in the United States, with few institutions to care for them. One of the most notable institutions for this purpose is the Lutheran home at Zelienople, Pennsylvania. Ground for the new section of Good Shepherd Home was procured by Dr. Raker, but during the war most of it was taken for an aircraft factory. A new location has been obtained and building will proceed as soon as possible.

The constitution of the Home requires that a certain number of members of the board be Lutherans, and that a specified number be elected by the Ministerium of Pennsylvania. The superintendent shall be an ordained member of the Ministerium. The present superintendent is the Rev. Conrad W. Raker, son of the founder. His mother is still the matron. The Rev. H. E. C. Wahrmann, administrative secretary, has a long record of service.

AS WE WALKED through the yard in leaving, we noticed that there are no fences. There seemed to be many more children playing on the grounds than the capacity of the Home would indicate. We asked about this.

"We don't believe in fences," we were told. "All the neighborhood children come here to play. This is a home, and if our children want to bring their friends to dinner, they can. We want this place to be as nearly a regular home as possible."

Strange Beginning

STUDY OF THE GOSPEL OF LUKE

By John Schmidt

KNOW THE BIBLE. Read the fourth chapter of Luke before reading this article.

THE YEARS OF PREPARATION are past and Jesus has received the word of approval from His Father (3:22). Instead of the glorious progress we might now expect, His life becomes difficult. The Cross shadows His life from its beginning. "Full of the Spirit" He is "led in the Spirit" (for Luke makes this double emphasis) to be tempted. Somewhere in the wilderness between the Jordan valley and Galilee, He is approached by the Adversary. Throughout the "forty days" He is both continuously led by the Spirit and continuously tempted by Satan.

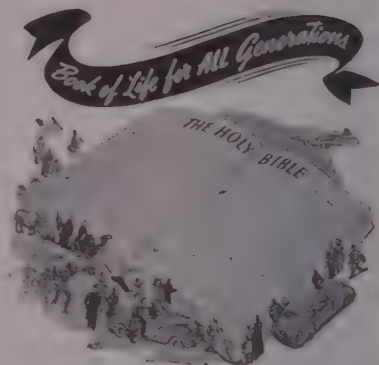
At the end of this time—"forty" is a number used in the Bible to suggest completeness—this repeated testing reaches a climax. Could the Son of God *really* be tempted? We must not forget that the Son of God was also true man. Temptation is no sin, of course, unless we yield to it. Yet the temptation was real. No one fights a sham battle with the energy displayed by our Saviour.

Does this story relate a series of visible appearances or does it describe a struggle that went on within the mind of our Lord? Certainly the final battleground in every temptation lies within the inner consciousness of him who is tempted. So it must have been with Jesus also. An Adversary, who stood beside Him physically, would have added nothing to the power of the testing. Yet the New Testament is certain that back of every evil thought

and temptation stands the Enemy of man and God.

CLEVERLY, THE FIRST TEMPTATION rests upon Christ's increasing consciousness of His Sonship and upon His bodily need for food. His attention is directed to the round, flat stones that lay about, and the suggestion comes, "Why not use your divine power to change one of these into a loaf of bread?" At once Jesus' mind reaches back into a favorite Old Testament book and recalls an ancient experience of God's people. There they had learned, through hunger, that they must depend upon God for all of life's gifts. "Man shall not live by bread alone" (Deut. 8:3), does not mean that physical needs are insignificant, for God Himself provided manna for this purpose.

Luke varies the order of the next temptations from that of Matthew (4:5-10). In an instant there passed before His mind's eye "all the kingdoms of the world" and Satan, "the prince of this world" (John 12:31), offers them to their rightful Lord. "Only worship me," he urges, "and they are yours." It was so easy, but it was not the Father's way and the answer is still



No. "It is written, Thou shalt worship the Lord thy God and Him only shalt thou serve" (Deut. 6:13).

THEN COMES THE TEMPTATION to make a public display of power in the most conspicuous place in Jerusalem whereby people would be forced to acknowledge Him as the Messiah. To make the temptation alluring, "the devil cites Scripture for his purpose." Jesus does not deny the truth of Psalm 91:11-12, but points again to Deut. 6:16 where submission to God's will is commanded.

Having failed, Satan left Him "until a convenient season." The same temptation, to be the kind of Messiah the Jews hoped for, a Christ of bread, power, and victory, came to Him throughout His entire ministry among men. (John 6:14-15; Matt. 16:21-23; Luke 23:36, 39 and similar passages.)

THE TEMPTER HAD SOUGHT to weaken and destroy Him, but Jesus is still "in the power of the Spirit" (verse 14) and resumed his interrupted journey (compare verse 1) to Galilee. The general description of His life and ministry is illustrated by an experience in Nazareth. Luke seems to regard it as particularly fitting here, although it happened later in Christ's life, according to Mark 6:1-6 and Matt. 13:53-58. In this connection we may note that Luke's account refers to mighty deeds already done in Capernaum (verse 23), although he does not describe Christ's activity there until later (verses 31-37). This is not a biography, but a Gospel.

Jesus' parents had brought Him up in the habit of faithful attendance at the synagogue. "As His custom was, He went into the synagogue on the sabbath day" (verse 16). There He was accorded the privilege that was freely extended to anyone known to be a competent rabbi. After someone had read

the selected lesson from the Law, Jesus was requested to read the second lesson from the Prophets. He read the words of Isaiah 1:1-2 in the Hebrew and translated them either into the current Aramaic or Greek.

"The Spirit of the Lord is upon me, because He hath anointed me," He begins. Then follow five things that describe the purpose of the anointing. Preaching the Good News to the humble and healing the broken-hearted were vital parts of Christ's mission. Release, not from Babylonian captivity, but from the deadly slavery of sin and legalism. Recovery of sight to both physically and spiritually blinded. Liberty for them that are bruised. These are the marks of a true Year of Jubilee, "the acceptable year of the Lord." Abruptly, at a comma, He stopped reading. It was not yet time to proclaim "the day of vengeance of our God" (Isa. 61:2).

He rolled up the Scripture and returned it to the attendant. When He sat down to teach the meaning of this text, all watched with expectancy. His sermon was pointed: "In me is this prophecy fulfilled. I am the Evangelist, the Healer, the Liberator of whom Isaiah spoke."

JEWS WERE NOT ACCUSTOMED to listen silently in the synagogue, so at once murmurs and questions began. Jealousy and prejudice found easy ground for rejecting His words. The temporary spell cast upon them by His "gracious words" (verse 22) vanished. There could be nothing unique about this man. He is merely the carpenter's son, of honest but undistinguished family.

Strange that men should "know Him too well" to believe!

His neighbors wanted Him to perform miracles especially for their glory

and benefits, but He reminds them that the mighty works of Elijah and Elisha were performed for the benefit of foreigners. Do these words hint at the contacts with the despised foreigners recorded in John's Gospel (4:4-42)? And do they point to that time when His Word should be rejected by the chosen people so that the message was brought to others?

How quickly a crowd shifts its mood. "The eyes of all were fastened on Him . . . all wondered at the gracious words . . . all were filled with wrath" (verses 20, 22, 28). A sudden outburst of hate filled them, for "the Word of God is a sword, is a war, is a poison, is a scandal, is a stumbling block, is a ruin" (Luther) to all those who refuse to humble themselves before Him. Since Nazareth was built among ravines, they tried to throw Him over a cliff. But their rage was without power. With majestic self-possession He passed "through the midst of them" (verse 30, compare John 7:45-46; 18:6).

HIS BASE OF OPERATIONS is now Capernaum, lying below Nazareth on the shores of the Lake of Galilee. Matthew (9:1) calls it "His own city." There He taught and there also people were amazed at the manner and content of His teaching. His teaching was weighty.

It had power, too, for evil spirits obeyed Him. Although many modern scholars have dismissed "demon possession" as a primitive explanation for insanity, epilepsy, hysteria, and similar ailments, the Gospels often distinguish between these and evil spirits. They were convinced that behind these physical manifestations lurked spiritual agents of evil. Luke, because the Greeks believed in the presence of "clean" spirits, says this man (verse 23) had an "unclean demon." Jesus is met

with a cry of terror as the demon recognizes his Master. Protest and confusion follow, but our Lord says sharply, "Be muzzled! And come out."

It is important to note the growing response. In verse 14 we learn of "rumors" (not "fame") that He aroused. Now the rumor has become a "roar," for everyone was discussing Him. Finally, in 5:15, we read that the rumor has become a "word" of distinct understanding.

SIMON PETER NEEDS NO introduction to Christian readers so Luke simply mentions that his home was in Capernaum and that his mother-in-law was ill. (Paul mentions Peter's wife in I Cor. 9:5). A physician naturally identifies the disease and Luke does by calling it a "great fever." It may have been typhus, although malaria was common also. Answering a single request, Jesus "rebuked the fever" (for illness is not in accord with God's intention) and healed her. So complete and immediate was her recovery that she was able to rise from her bed and serve her guests! (verse 39).

When the sabbath ended, at sunset on Saturday, the needy came to Him. With concern and affection for each individual, "He laid His hands on every one of them and healed them" (verse 40). Demons also, crying out with terror and acknowledging His authority as the Christ, were helpless before Him.

The next morning (Mark says "a great while before day" 1:35) He escaped to be alone with His Father. But the crowds sought Him unceasingly that He might remain with them. He felt under obligation, however, to preach in other places the news of God's rule (this "Kingdom" is not a place, but a condition in which God is king).

THE LATHROP FAMILY

The Lathrops Start on a Memorial Day Picnic

"THE CARS are all lined up over at the church," called Joan.

"So you're back from the parade. Did the Scouts march well? I'm sure they did. I'll be ready as soon as I find my blue scarf for my hair. You haven't seen it anywhere, have you?"

"I didn't think you were listening, or you'd have made a fuss when I told you it got so warm yesterday afternoon I went out at recess with no coat and then forgot I'd worn one to school and left it in the cloakroom. Your scarf was in the pocket."

"Oh, Joan! Well, I'll just have to wear this red one. It makes me look like unbleached muslin, but I guess it won't matter on a picnic. Where's Mark? He can help you carry things to the car."

"He's practicing over on the church lot for the baseball game this afternoon. The acolytes are letting him play on their team, and he's so excited he can hardly hold a bat. Wonder who's playing on the old men's team?"

"If anyone hears you call the Brotherhood team 'old men,' you aren't going to be popular!"

"Well, the Brotherhood team, then. Who's going to play on it?"

"Really, I don't know, dear. What difference does it make? Now please try to find Mark and get him to help with the baskets. You can take the bag with the swimming suits and towels."

We locked the front door and went out the back way. Prince made a wild dash toward us, then woofed with exasperation when his chain hauled him back on his haunches.

IN THE YARD NEXTDOOR Jimmy Nor-

man and his father were putting the last touches on Jimmy's new wading pool. From her deck-chair beneath the big, gay parasol Dorothy Norman surveyed her men fondly. She looks a different person from the tense, self-centered girl we first met.

"May we take Prince for a walk in the park when we go?" she called.

"Can't I go on the picnic with you?"

Jimmy ran to grab my freshly ironed sport skirt in two grubby hands.

"And leave mother and me all alone on Memorial Day?" protested his father.

"When the new baby comes," Jimmy confided, "I won't have to stay with them so much. I'll have more time to myself."

"That's what you think!" the older Jim laughed. "How do you suppose a baby can get along without a big brother?"

Jimmy considered the matter for a moment. "I did."

"But you're extra smart," his father explained.

And so are you, I thought, as I started toward the cars.

MRS. SULLIVAN and Miss Ethel Heiflinger were already in ours, as we had planned. Several cars had gone ahead to the picnic grounds, yet there was quite a procession of us as we turned onto the highway. One motorist let us pass, then darted ahead only to slow and pull into line behind us. "Thinks we're a funeral," laughed Jerry.

Suddenly there was a loud report and the car ahead of us zigzagged to a stop, one tire flopping futilely. Jerry

slammed on his brake, thrusting out his hand at the same time.

Older boys, or teen-age young men, began piling out of cars front and back. There were enough to change all the tires of all the automobiles in the caravan. "I can see I'm not needed here," smiled Jerry, pulling out of position and preparing to follow Mr. Hedges.

We turned off the highway onto a dirt road. A man stepped out of a tiny box of a house where the road was blocked by railroad gates. He checked the number of people in the car, handed out swimming tags to those who were going into the lake, and even peered into the back seat to be sure no one was crouching there. "Probably had a brother in the Gestapo," whispered Bertha Sullivan.

BEFORE US LAY a stretch of blue water, sunbeams frolicking on its surface. Near the parking space was a rustic building, which housed dressing rooms and a soft-drink stand. Beyond it people were sporting in the shallow water. A few were diving from a long dock or sunning themselves on a raft.

Further along the shore tables waited in an open grove, while beyond them real woods invited.

Mrs. Sullivan followed my glance. "There's a path through there that leads to the amphitheater where we have our sunset service. I do hope Terry can get away from his office by that time. He doesn't care much about picnics but he likes that part of the day."

"I can see how a busy doctor might not care about the crowds at a picnic."

"It's not the crowds he minds. It's the people stuffing themselves with poison in the shape of hot-dogs and such."

By the time we'd unloaded our belongings, Mark and Joan had arrived,

each surrounded by a milling crowd of contemporaries.

"Got my suit, Aunt Ethel?" asked Roger Hefflinger.

"Right here, dear. Now do be careful. That water looks cold. You might get a cramp."

I turned to Joan. "I haven't met the little girl with the lovely yellow pig-tails, have I?"

"Hey, Linda! C'mere!" Then abruptly formal. "This is Linda Cline, mother."

"I've met Linda's mother at P. T. A. meetings, I think."

Linda's smile had the same charming spontaneity as her mother's. "I don't come to your Sunday school yet, but I'm going to."

Mrs. Sullivan and Miss Hefflinger were assembling baskets to be carried to the tables in the grove. "Going swimming?" asked Mrs. Sullivan.

"Not till after lunch, but we might watch the young people."

"I THINK I'll walk up in the woods," demurred Miss Ethel.

"Should you?" asked Mrs. Sullivan. "Didn't Dr. Terry—?"

Miss Ethel interrupted quickly. "I'm much better now. I've been following his orders carefully. And please don't forget my brother and sister don't know I consulted him at all. I'll see you at the tables at noon."

She set off with a determination surprising in one usually so self-effacing.

Mrs. Sullivan looked after her with a worried frown. I wondered what orders Dr. Sullivan had given.

We watched the young folks for a while, joining in the holiday banter of our contemporaries. As noon approached and Miss Ethel did not appear, Mrs. Sullivan glanced frequently toward the grove. At last she rose. "I'm going ahead to meet Ethel."

Personal Problem Clinic

By EARL S. RUDISILL

Terrible Temper

My husband has a terrible temper. He gets aroused quickly, and about very small things. He shows his bad moods anywhere, and he is constantly growling about what other people do. As soon as we go out in the car he is fighting with other drivers. Many times he embarrasses me in the presence of our friends.

I have talked to him about his disposition, and it has done some good for a week or so. I am at my wits' end.

Is your husband working under great pressure? Is someone at his place of employment irritating him? Is his health good? How is your disposition?

Any or all of these situations may have something to do with the man's bad temper. Or it may be the outcome of an unfortunate inheritance in the emotional realm. But even if he has inherited a bad temperament, it can be modified if he really wants to improve it.

The remedy in such difficulties almost always hinges upon getting a strong desire into the person for self-reform. Hardly anyone wants to be made over by another, even by a wife. But tactful talks, kind forbearance, or common-sense counsel by other men whom he respects may make a real difference. Such interviews may give him much motivation, but only if they are diplomatically executed.

A wife can help in such cases by keeping cool herself, steering her husband out of irritating situations, and praising him each time he controls himself. He may gradually get the idea and determine to straighten out.

Of course, some cases are almost hopeless, and they are remedied only if a man meets with a real disaster or loss as a result of his bad disposition

and loose tongue. Inasmuch as this man has at times made temporary improvement, he is hardly a hopeless case.

Mother-in-Law

I'm sorry I have to air a family problem. My mother-in-law lives with us. She is a fine jolly person, and some of her attitudes and ways are O. K. But she persistently butts into our affairs, insists on holding the floor when we have guests, and thinks it's her job to discipline the children.

We've tried to hint our objections, but each suggestion falls afoul. We feel that the issue ought to be cleared up.

This mother-in-law feels herself a member of the family, and has forgotten how the years have been passing, how people have matured, and how relationships have changed. She is also concerned with the welfare of the children—perhaps also with relieving their mother of some care and, without considering her actual position, goes right ahead assuming the kind of place she used to have.

It is not likely that there will be any way out of this dilemma short of having a candid, straightforward, but courteous talk with her. The conversation may be introduced with an expression of appreciation and understanding and thanks for all of her help. But she will have to be informed that you prefer to handle all home management and discipline of the children yourselves.

It may be that the problem of conversation when you have guests may be solved by deliberate leadership of the conversation by one or both of you. But the price of success will be persistence until the custom is established. If it does not bring results there will have to be another quiet, candid talk.

Praising God With Our Money

Graceful Giving. By Amos John Traver. Muhlenberg Press. 100 pages. 60 cents.

This little volume on stewardship has two distinct characteristics.

1. It locates the basis of Stewardship in the New Testament, rather than in the Old. The approach is therefore evangelical and not legalistic. The message of the first article of the Creed, "God has created me. I am His dutiful steward," is indicated with clarity; but the emphasis is upon the fundamental truth of the second article, "Christ has redeemed me. I am His loving servant." He says, "Good Stewardship is the response of our hearts to the love of God in Christ," defining it as the practical equivalent of consecration.

The words of the title are a happy choice and the term "grace-ful" describes the treatment of the material adequately.

2. It confines itself to a study of giving as an expression of thankful love; it is not concerned with the broader aspects of stewardship such as time, talents, and vocation. The accent is upon the place and use of money in the church. That there is need for such renewed emphasis the available statistics indicate; for in many of the Protestant denominations less than one-half of the membership makes an annual contribution for the support of any congregation or project. (Query: how small a percentage makes a weekly contribution?) . . . Says Dr. Traver, "The offering should be the climax of the worshiper's response. . . . My money is a means of laying myself upon the altar of loyalty and love. . . . All the high emotions which are stirred in me through the rest of the service of worship can find expression in my gifts. . . . When offerings become acts of worship, they come alive."

Worthy of particular note is the chapter, "Giving for Posterity," in which wills and legacies are discussed. Members of Lutheran congregations should be reminded that other Protestant churches, groups, and boards receive large annual income from "non-living donors"; whereas the endowments of similar agencies in our communion are comparatively small.

A study of these paragraphs can be productive for the future.

Dr. Traver has made a graceful contribution to the life of the church. Pastors, lay leaders in all departments and of whatever age, will find the book stimulating and helpful. To them it is heartily commended. It should be in every parish library and can be used as a study book with great profit.

HERBERT A. BOSCH

Jewish Homeland

To Whom Palestine? By Frank Gervasi. D. Appleton-Century Company, New York. 214 pages. \$2.50.

This is a book about Palestine which has this unusual quality. It is fresh, up-to-date, and was written by a Gentile who was pro-Arab and determined to favor the Arab cause as over against the Jews.

One could almost say that it is a primer on Palestine, but addressed to and written for adult minds. Gervasi is a keen-minded journalist, an analyst of foreign affairs for *Collier's* and an Associated Press man. He was convinced, "after examining the evidence, after having been subjected to the impact of arguments and after looking personally and intimately into the fors and againsts," that the Jews have "a better case."

For those who must read as they run, and for those who want meat in their books, this is truly a fascinating contribution to their knowledge of the Palestine

question. The whole of the Middle East is just now seething with ferment which may prove explosive. Gervasi gives up-to-the-minute information on policies and aspirations of Jews, Arabs and British Empire builders, and suggests how the problem can and must be solved with fairness to all.

HENRY EINSBRUCH

Earnestness

The Light of Faith. An Outline of Religious Thought for Laymen. By Albert W. Palmer. Macmillan. 156 pages. \$1.75.

Dr. Palmer in this book gives a clear and attractive statement of Christian views taught by theological liberals. In it are sentences such as these: "The Great Galilean lived and taught, gathered a group of disciples about him, and died a martyr's death." "That God's wrath against our sin is appeased and our punishment cancelled out by the sufferings of Jesus on the cross, this is a perversion of the meaning of the cross and an unchristian interpretation of the atonement." "There seem to be three classes of miracles in the gospel story, miracles of healing, miracles due to misunderstanding, and miracles of legendary misinterpretation due to the credulous, unscientific character of first century thought."

The last chapter reprints "Some Modern Confessions of Faith" by Leo Tolstoy, Alfred C. Knudson, Grace Sloan Overton, and others.

This book is written with vivid earnestness. It contains some fervid passages about Jesus Christ, but so also do the writings of William Ellery Channing.

WILLARD D. ALLBECK

Personalism

Slavery and Freedom. By Nicolas Berdyaev. 271 pages. \$2.75.

Here is a book which expands voluminously and philosophically the theme "Of Human Bondage." Berdyaev roams the world and discovers in almost every corner a master of men. God enslaves men.

So does being. So do nature and society. Man is in bondage to himself, to the state, to civilization, to war, to the bourgeois spirit, to aristocracy, to sex, to beauty, and to history. Thus it is to be expected that Berdyaev's "personalism" is the only way to freedom.

Only the person is free. Personal existence must be sharply distinguished from the objective realm of facts and institutions. Slavery is synonymous with "objectivization." Hence, the real root of human bondage is in a false spiritual relationship between man and his world.

This theme is developed so ingeniously that to discover any vital conclusions is tantalizingly difficult. Only a very brief section of Part Four speaks of spiritual liberation and personal victory. The book makes one desire freedom more and more, and at the same time causes one to despair of ever attaining it.

Berdyaev—as an outstanding exponent of existential philosophy, himself reveals the fundamental weakness of existential thinking. He treats all objectivity as enslaving and yet admits that objective conditions do influence the spiritual life and not always adversely.

ROBERT D. HERSHEY

Experiment

Radio the New Missionary. By Clarence W. Jones. Moody Press. 147 pages.

This is the story of Clarence Jones and Reuben Larson of the Moody Bible Institute, Chicago, who, working from absolutely nothing, established their own 10,000 watt short-wave radio station, HCJB, in the heart of the Andes Mountains in Ecuador in order to broadcast the Gospel.

Enthusiasm for radio as a technique for spreading the Gospel is the keynote of this book. However, since these men did pioneer work in the field of religious broadcasting and by this work revealed the possibilities of radio in the foreign mission field, this book has a definite place in the history of Christian missions.

FRANKLIN P. SMITH

Across the Desk

During more than a half century the "field of remembrance" which is related to May 30, Memorial Day, has been enlarged. In its first area it gave thought to those who participated in military service in the War between the States. Thereafter the several wars in which the United States has engaged have added their dead, and families have also used the date for an expression of their private sorrows.

It can well be that 1946 will outrank all previous years in the significance given the day. Not only is the number of those remembered greater than in the past, but the hopes of the nation for a more lasting peace seems possible of realization. The million and more of whom World War II demanded the supreme sacrifice have stimulated their fellow citizens into an effort to make future wars less easily begun.

Too great solemnity cannot be poured into the program of the nation as it celebrates Memorial Day. Abraham Lincoln's wish should grip every American, "That they shall not have died in vain."

Famous Lutheran General

We are indebted to Mr. Julius Hofstetter, nephew of the late Julius Mann, for the gift of a book published in 1848 under the title, "Life of General Muhlenberg." The author was a nephew of the general, son of Henry Ernst Muhlenberg, an eminent botanist.

From 1803 to 1829 this nephew, "having been educated for the Lutheran ministry under the direction of his father," was pastor of Trinity Church, Reading, Pa. The late Dr. Jacob Fry,

who after an interval of 26 years succeeded Dr. Muhlenberg at Reading, comments in his (Dr. Fry's) history of Trinity congregation that his distinguished predecessor "became in his youth very much attached to his uncle, General Peter Muhlenberg, and from him as well as from his father he imbibed strong republican sentiments and deep interest in national affairs."

As a biographer, Dr. Muhlenberg was conscious of a degree of prejudice traceable to his kinship with General Peter and of his need to avoid exaggeration of the value of his uncle's services in gaining the independence of the colonies and their formation into the United States of America. The book devotes enough space to the activities of the Revolution's years to supply details not found in more general histories. The dramatic exchange of the clerical robe for a colonel's uniform in 1775 lost none of its boldness when described by an admiring nephew, but one is made aware that the militant parson, in near isolation from Virginia's royalist clergy, had been an active patriot in his parish of German-speaking Lutheran colonists and had been duly appointed to command the regiment of colonial volunteers.

Dr. Muhlenberg did not rate General Peter in the first rank of commanders in the American Revolution, but in the second. Washington had no equal; but in a class of which he was number one, Generals Greene and Lee are named. Muhlenberg was one of a few who had the capacity to execute the orders of the more fully authorized generals. People seem to forget such secondary

commanders easily, the nephew complains.

The book also supplies the reader with a brief sketch of the civil career of General Muhlenberg, of whose birth year 1946 is the two hundredth anniversary. The political partisanship of the time, demonstrated as the citizens divided into two parties, was not less bitter nor less frank in utterances than is now current. With John Adams and Thomas Jefferson as leaders of the Federalist and anti-Federalist parties, continuance of the civil constitution established under the Constitution and its first ten amendments seemed at times uncertain. Muhlenberg was an ardent follower of Jefferson, and his influence among Pennsylvania's largely German citizens enabled that state's representatives in the Congress to preserve the government's democratic principles. In a series of bitter political battles, his leadership accomplished as much in civil affairs as did his well-exercised military activities in the struggle for independence.

Buried in the cemetery of Trappe Church, Pennsylvania, the epitaph on his tombstone describes his character:

"He was brave in the field

Faithful in the cabinet,

Honorable in all his transactions,
and

An honest man."

The Church's Distinctive Reason

While we Lutherans in America sincerely approve the measures of our government to save the world's war-destitute people from starvation with our gifts, we superimpose a distinctly church motivation upon what is in process by the secular agencies of state and society. The love of Christ constrains us. The witness of fellowship

in the faith is the beckoning call in this crisis.

We do not undervalue the results that will accrue from the humanitarian distribution of food, clothing, and assistance in the erection of shelters. Unless such material aid is provided, the despair of the people may lead them into the forms of rebellion against order and uplift that characterize people without hope: they either resort to suicidal frenzy or to the dull self-subjection of enslavement. In either case our own, as well as their, morale is seriously lowered. Hence, our government has no choice but to supply and distribute relief.

But what the church sees is a situation in which the people have lost so much of their spiritual vigor that they do not respond to the "power of God unto salvation" when it is proclaimed among them. That which is signified by the conjunction of aid and its extension "in the name of a disciple" is a supermotive which our Lord will give the church for its ministry to war's victims. This ministry is already in its initial stages. Its extension during coming months will stimulate a return to faith in Christ.

This conception of loading food, clothing and shelter with the grace of God belongs first to us who give rather than to those who receive. At first those to whom American relief goes will want little else than what will assuage their physical appetites. Beyond what they want we who give food and raiment "in the name of our Lord" add thereto what the world cannot give. We implant what most speedily heals the wounds of war and what restores the desire to live and serve God.

Nathan R. Melhorn

Ohio Synod

(Continued from page 16)

Mr. George L. Rinkliff and Mr. Dorner L. Keyser, both of Springfield, were returned to their offices of treasurer and statistician respectively. Dr. Herbert S. Garnes of Mansfield and Mr. Miles Kuhns of Dayton were named to the Board of Home Missions. Newly elected trustees of Feghtly Lutheran Home include Mr. Ross Knoop of Casstown, Mr. L. H. Shipman of Troy, Mrs. Marie Clawson and Mrs. Edna Mosier, both of Tipp City.

Trustees of Oesterlen Home for Children now include the Rev. John W. Berger of Lima, the Rev. W. E. Buchholtz of Roseville, the Rev. Wilbur L. Harmony of Findlay, Mrs. A. H. Homrighaus of Toledo, Mrs. Cletus A. Fisher of New Philadelphia, and Mrs. Ross Greenawalt of Springfield. Mr. Fred Fisher of Lima was elected as trustee of Mulberry Home.

Directors of Wittenberg College include Pastors Fred C. Wiegman, D.D., D. Bruce Young, D.D., Carl A. Driscoll, Carveth P. Mitchell and William C. Zimmann, and the following laymen, A. E. Albright of Akron, John F. Kramer of Mansfield, Dalton A. Young of Bellefontaine, Charles B. Zimmerman of Springfield, and Don Pfeiffer of Akron.

Clerical delegates to the ULCA convention named were: Franklin Clark Fry, George W. Miley, Harold H. Lentz, Robert H. Miller, Maynard A. Stull, Tom B. Homrighausen, C. H. Starkey, Carl W. Shanor, Herbert W. Veler, George F. Weissling, Fred C. Wiegman, E. E. Flack, D. Bruce Young, W. Carl Satre, Amos J. Traver, E. Clyde Xander, Rees Edgar Tulloss, Carl A. Driscoll, Herman L. Gilbert, Frank F. Secrist.

Lay Delegates: Neal F. Bowman, Wooster; Ray G. Bush, Mansfield; C. P. Peterson, Cleveland; Ernest P. Scott, Cleveland; Roland Matthies, Springfield; Archie Sherer, Dayton; Norman E. Bischoff, Toledo; A. J. Gunsett, Van Wert; Ford Agey, Youngstown; H. J. Albrecht, Akron;

R. C. Firestone, Findlay; Harry Hess, Ashland; John F. Kramer, Mansfield; Dorner L. Keyser, Springfield; Miles Kuhns, Dayton; George L. Rinkliff, Springfield; Edward Rinderknecht, Toledo; C. G. Shatzer, Springfield; Roy E. Stroup, Shelby; Charles B. Zimmerman, Springfield.

Iowa Synod

(Continued from page 13)

Dr. R. W. Livers and George Lueke, Council Bluffs; Western Seminary, Earl F. Berg; and Nachusa Orphanage, Elmer Zieman, Postville, and Hugo Wolff, Davenport.

ULCA convention clerical delegates selected were Pastors F. D. Boldt, D. M. Funk, and E. A. Piper; with W. A. Voss, Emerson Miller, M. E. Leshar, alternates. Lay delegates elected were A. O. Lotheringer and Hugo Wolff, Davenport, and J. L. Berger, Cedar Rapids, and John England, Muscatine; Harry Rohwer, Sr., Clinton; and Earl F. Berg, Sioux City, alternates.

Hospitality of the host congregation, Grace Church, and its pastor, the Rev. D. M. Funk, was much appreciated by the conventions of the Brotherhood, the synod, and the Women's Missionary Society.

Rocky Mountain Synod

(Continued from page 18)

growth and therefore must be increased.

Sister Mildred Winter, field secretary for the Deaconess Board, in addressing synod, as well as the Women's Society, inspired a new interest in that department of the church.

MEETING CONCURRENTLY with synod was the Women's Synodical Missionary Society. Sister Mildred Winter presented the deaconess work, and was helpful in counseling with youth.

New officers elected are: President, Mrs. Theron R. Jensen; vice-president, Mrs. William J. Calhoun; secretary, Mrs. C. C. Conger; treasurer, Mrs. C. A. Barnhart; statistician, Mrs. Ross Ferry; editor, Mrs. Oliver F. Weaver.

New England Conference Groups Plan Leadership Training Camp

By HENRY T. MCKNIGHT

YOUTH OF THE NEW ENGLAND CONFERENCE will have their own leadership training camp as soon as a site and other necessities for such a project are available. The congregations and brotherhood of the conference passed resolutions toward this end at their spring conventions, and appointed committees to investigate ways and means.

THE NEW ENGLAND CONFERENCE Brotherhood met in St. Paul's Church, Torrington, the Rev. William E. Haeger, pastor, Apr. 28, for afternoon and evening sessions. Grace Church, Hartford, the Rev. Fred W. Teichmann, pastor, won the attendance banner with 95 per cent of its membership present. The convention was attended by more than 200 persons. Important items adopted from the report of President Ralph J. Wohlson, First Church, Bridgeport, included approval of a stewardship campaign to be put on by every local brotherhood next fall and winter. The object of the campaign is to draw lapsed members into active membership and to win the unchurched. Another recommendation adopted was to appoint a fact-finding committee to ascertain the possibilities of organizing "a Christian training camp for the youth of the conference." After the banquet, the Brotherhood was addressed by the Rev. Edmund A. Bosch of Unica, N. Y., recently discharged from the army chaplaincy.

An innovation of the conference Brotherhood is the monthly pilgrimage which the executive committee makes to the meetings of the local brotherhoods. This practice has increased attendance and interest in both the local brotherhoods and in the executive committee.

THE NEW ENGLAND CONFERENCE of the United Lutheran Synod of New York held its spring convention in Zion Church,

Bristol, Conn., the Rev. John W. Schulze, pastor, May 5. Dr. Fred C. Foerster, pastor of St. Paul's Church, Terryville, preached the sermon at the communion service. Voting resulted in the re-election of the Rev. Conrad R. Reisch, president; the Rev. John C. Dries, vice-president; the Rev. Albert P. Schilke, secretary; Mr. Herman Gritz, treasurer; the Rev. Robert A. Heydenreich, statistical secretary; and Messrs. Otto Brandenberger and John Tiedmann, members of the executive committee.

Conference adopted a resolution read by the Rev. Albert P. Schilke, chairman of the committee on youth work, that ways and means be investigated to make possible the establishment of a leadership training camp for the conference youth.

FIRST REPORTS on the Lutheran World Action appeal showed that 12 of the 27 congregations of conference raised 19 per cent of the conference quota, up to Apr. 30. Congregations reporting the highest amounts are Grace, Hartford, 78 per cent; Immanuel, Meriden, 70 per cent; and First Church, Southington, 55.5 per cent.

DR. FREDERICK R. KUTEL, president of synod, paid his first official visit to Immanuel Church, Meriden, May 12, on the congregation's 57th anniversary. He delivered the sermon at a special service conducted by Pastor George A. Hagedorn.

Immanuel Church was organized in January 1889; the cornerstone of the first church was laid in November of that year and the church was formally dedicated May 17, 1890. Ground for the present church was broken Apr. 6, 1924, and the dedication was celebrated May 3, 1925. Liquidation of the church debt was celebrated in 1944 during the 55th anniversary year.

Church to Mark Centennial

ST. LUKE'S UNION CHURCH, near Littlestown, Pa., will observe its 140th anniversary with the Rev. Jacob Myers and the Rev. John Bumbaach, pastors, in charge, Oct. 27, 30, and Nov. 3.

World Action, New Churches, Fires, Spotlight News in North Carolina

By C. A. PHILLIPS

LUTHERAN WORLD ACTION has gotten off to a good start in the synod according to a report from Dr. J. L. Morgan, president. Already a number of congregations have paid their 1946 quota in full, while others have paid their entire two-year allotments.

TAYLORSVILLE's new mission, which has been supplied by the Rev. H. Belk Leonard, has purchased a house and lot for \$10,000, the house to be used as a parsonage and the vacant part of the lot to be the site for a new church.

CHRISTIANA CHURCH, Salisbury, destroyed by fire more than a year ago, is being replaced by a new building to cost approximately \$100,000. The congregation hopes to have the basement ready by early fall.

ST. PAUL'S, CROUSE, the Rev. L. S. Miller pastor, was totally destroyed by fire Sunday, Apr. 28. The congregation hopes to rebuild as soon as material is available.

UNDER THE DIRECTION of the Rev. Vance Daniel, the newly organized mission at Sanford has secured a well-located lot, upon which it hopes at an early date to begin construction of a new church. At the near-by university town, Chapel Hill, a lot also has been secured. The gathering of funds for building a new church is in the hands of the state Brotherhood.

CHAPLAINS: The Rev. J. D. Barringer after having served four years overseas, was installed Apr. 28 as pastor of Grace Church, Hendersonville. On Mar. 1, the Rev. Ross Ritchie returned to his former parish, First Church, Lexington. Former Chaplain Walter A. Sigman has accepted a call to Helton parish, near Konnarock, Va. Chaplain Claude V. Deal is now at Ft. Bragg, N. C. He hopes in the near future to return to the active pastorate. Chaplain Roy L. Fisher is still overseas,

located at 120th Station Hospital, Bayreuth, Germany.

DR. B. S. BROWN was installed as pastor of Lutheran Chapel, China Grove, May 5.

ST. MARK'S MOORESVILLE, the Rev. L. E. Blackwelder pastor, was host to the spring conference of the Northern District Luther League, May 5, at which time 782 leaguers heard the Rev. J. L. Lackey speak on "Go ye in Person, in Prayer, in Possessions."

ST. JOHN'S, SALISBURY, has called Student Stafford Swing to become assistant to Dr. P. D. Brown, effective following the close of Southern Seminary, May 22.

Miss Eleanor Stelzner, ULC Children of the Church secretary, was guest speaker and led in a panel discussion at the fourth annual convocation of Children of the Church leaders at St. John's, Apr. 27. The program was directed by Mrs. E. K. Bodie, synodical superintendent for Children of the Church. Registration showed an attendance of more than 160.

ANNOUNCEMENT has been made by the Committee on Parish Education, that the annual summer school for church workers will be held at Lenoir Rhyne College the last week in August. The Rev. J. Lewis Thornburg of China Grove is dean.

South Carolina Clergy Respond

PRESIDENT KARL W. KINARD of South Carolina Synod is happy over the 100 per cent response from pastors and parishes in sending the names and addresses of church councilmen. He had requested lists for the stewardship secretary of the U L C in order that councilmen may receive literature regularly from the Lutheran Laymen's Movement. Even though it took a "second" to remind some of the pastors, the lists came in complete from every church.

DR. G. ELSON RUFF, editor of THE LUTHERAN, will preach the commencement sermon at Newberry College, June 2.

HAROLD TERRY, student at Southern Seminary, will serve as student assistant at Church of the Reformation, Columbia, during the summer. He will direct the

choirs, and work especially among young people of the congregation. Mr. Terry is a talented musician and leader in youth work. Dr. Wynne C. Boliek is pastor of the congregation. On Palm Sunday a group of eight adults was received into church membership, two by confirmation and six by adult baptism.

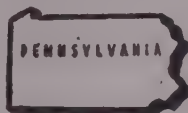
THE REV. HENRY D. KLECKLEY, pastor of Advent Church, Navy Yard, Charleston, reports improvements to the parish building, and an effort to pay off the remaining debt. The congregation was host to the Southern Conference of Synod, and the Women's Missionary Conference, May 2.

Nine Churches Meet 1946 Quotas For LWA in Norristown Conference

By SAMUEL E. KIDD

NORRISTOWN—Lutheran World Action has a prominent place in the planning of

the parishes of this area according to reports presented at the 53rd annual convention of the Norristown Conference of the Ministerium of Pennsylvania held in Emmanuel Church, Pottstown, May 1. Nine congregations reported they had raised



the 1946 quotas in cash and that they were presently at work on the 1947 quotas. A number of congregations have accepted the 1946-47 quotas as budget responsibilities and have guaranteed their payment in full.

The meeting of conference was held in connection with the 75th anniversary of the laying of the cornerstone of the present Emmanuel church building and the 175th anniversary of the beginnings of Lutheranism in the Pottstown area. In this community of more than 20,000 people there are six Lutheran churches with a total membership in excess of 5,500.

The following officers were elected to



There is no shortage of organists in St. Paul's Church, Postville, Iowa. All of the above group have qualified to play at services as the result of a training program in use four years. Mrs. F. R. Ludwig, third from right, is the music director by whom young people are encouraged to study and practice on the church organ. Careful training is given those who show aptitude. When one has mastered the Common Service he is given the opportunity to play at a Sunday morning service. Thus far nine have made the grade. Two of them were only 10 years old when first they played in public. From left to right are Vivian Appel, Carole Schultz, Ramona Meyer, Gretchen Zieman, Margret Buddenberg, Joann Baltz, Mrs. Ludwig, Mary Helen Eberling, and Marian Casten. Gerald Schroeder, who is with the armed forces in Japan, is also qualified.

another year in office: the Rev. W. Paul Reumann, Lansdale, president; the Rev. Henry M. Kistler, Pennsburg, secretary; the Rev. Howard H. Krauss, Red Hill, treasurer.

MUHLBERG COLLEGE and the Philadelphia Seminary have held the interest of local Lutherans through the years. A scholarship has been established at the college by the conference and has been of aid to young men of this area. A similar scholarship is being provided at the seminary and an additional \$300 was set aside for this purpose by the conference.

INSTITUTIONS of this area are being visited regularly by Lutheran pastors. Norristown State Hospital, a 5,000-patient institution for mental diseases, is visited by the Rev. H. W. Reisch of the Board of Inner Missions; the army hospital at Valley Forge is visited by the Rev. C. D. Moser of Phoenixville; and Eagleville Sanatorium, a Jewish institution for tubercular patients, is visited by the Rev. W. R. Zimmerman of Trappe.

MISS EDNA M. YEAGLE, Trappe, was elected president of the Norristown Conference Luther League at its annual convention in St. John's Church, Center Square. Horace Swearer, Phoenixville, is retiring president. Three new leagues were accepted into membership in the conference organization.

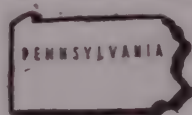
THE SOUDERTON LUTHERAN WORLD ACTION rally brought forth a request that the address by Dr. Franklin C. Fry be printed. The Rev. Charles F. Brobst, Telford, has been responsible for the printing and is distributing copies for a nominal charge.

THE CLERK of the Orphans' Court of Montgomery County announced that April was one of the highest months on record for the issuance of marriage licenses. It has been exceeded by only two other months, June of 1937 and May of 1940. This announcement followed a statement, made a few weeks previously by the county judges, that divorces would be more difficult to secure than they had been in the past.

Church Buildings are Planned For 5 Pittsburgh Synod Missions

By GEORGE E. LITTLE

PITTSBURGH—Plans are being made for the building of five churches by mission congregations of Pittsburgh Synod, following a four-day visit to the area by Mr. Elwood Bowman, head of church extension



and finances for the ULC Board of American Missions. A total of \$127,350 is needed and will be provided,

chiefly through a loan from the ULC board and the remainder from the synodical board. Following are the missions: Advent, Wilkensburg; Bethlehem, Etna; Bethesda, New Kensington; Immanuel, Erie; and First, Ashtabula, Ohio.

PROPERTY adjacent to the church building recently was purchased by St. Matthew's, Erie, the Rev. S. S. Schweikert pastor, in order to meet needs of the growing parish.

ANOTHER CHURCH of the Erie district, Messiah, Wesleyville, is taking steps to make more room for its growing membership and Sunday school. Plans have been drawn for enlarging the church plant, and work will begin soon on construction of a basement, to be used for Sunday school. Messiah's Altar Guild is engaged in securing additional sets of paraments and stoles. Pastor D. R. Poole recently began using the cassock and surplice vestments.

THE FIRST CONGREGATION to report an offering toward synod's special objective for 1946—a new chapel wing at the Zelienople Old People's Home—is St. Paul's, Trauger, the Rev. M. E. Cole pastor. A fund of \$700 has been raised so far.

THE NEW SUPERINTENDENT of the Zelienople Orphans' Home is the Rev. Philip W. Seiberling. In acceptance of this call he tendered his resignation to the Lutheran Church, Zelienople, effective Apr. 29.

FOUR MORE returned chaplains have accepted calls to parishes of this synod, following their release from the army. Two

of them have become associate pastors of congregations in Ohio, the Rev. Frank E. Helsel now working with Dr. J. L. Miller at Grace Church, Youngstown, and the Rev. John Deutschlander assisting his father at Teutsch Church, Cleveland. The other two returned chaplains have gone to parishes of the Greensburg Conference, the Rev. George D. Wolfe to Trinity, Derry, and the Rev. Luther M. Schulze to Hempfield.

FIRST HUNGARIAN CHURCH, Hazelwood, has a new pastor, the Rev. John L. E. Depapp. He took up his new duties May 3.

IN MEMORY OF J. E. Martsof who was teacher at the time of his death, the Young Men's Bible Class of Trinity Church, New Brighton, presented to the church a set of brass altar vases. The dedication service was read by Pastor W. H. Marburger, April 7.

THE YOUNGEST CONGREGATION of the synod. Paintertown mission, the Rev. H. E. Pfeifer pastor, recently received a gift of four dozen Parish School Hymnals from the oldest congregation of the synod, Old Zion, the Rev. F. B. Haer pastor. The latter church, founded in 1772, is located west of Greensburg and only a few miles from Paintertown.

ONE CONGREGATION, Holy Trinity, Irwin, the Rev. Paul Schnur pastor, has collected over 3,500 pounds of clothing for Lutheran World Relief. It was shipped through the Pittsburgh Lutheran Inner Mission, South Side Branch.

THE student pastor for Lutherans on the college and university campuses of Pittsburgh is the Rev. C. H. Gronquist, who is also pastor of Gustavus Adolphus Church (Augustana Synod). At its April meeting, the Lutheran Student Association discussed "Engagements," and the May topic was "Marriage." A recent visitor was Dr. Morris Wee of Chicago, head of the Student Service Commission, National Lutheran Council.

DR. G. A. FRY, pastor of St. Luke's, Pittsburgh, is the new president of the Union Ministerial Association of Pittsburgh. His election as the head of this

large group of Protestant ministers took place at the April 8 meeting. Dr. Paul E. Scherer of New York was scheduled to give two lectures on preaching, but illness prevented his coming. Secured to take his place was Dr. Adolph Keller of Switzerland, who was in Pittsburgh giving lectures at the Presbyterian seminary. In his address, "What Shall We Preach," he explained the preaching problem which confronts thousands of pastors in Germany today. Preaching among the ruins to a hungry, despairing, morally confused people has brought forth a new emphasis on the Invisible God, he said, and God seems all the more "real and near" in His present judgment upon the nation.

Dr. Keller insisted we must first know God as judge, before we can know Him as redeemer and friend and saviour. It was a "great moment in church history," he said, when recently two leaders of the German Church, Wurm and Niemöller, had the courage to declare in Switzerland, "On behalf of our people, our nation, and our church, we express our guilt!"

Dr. Keller observed here, in contrast, a widespread "moralistic misinterpretation of Christianity" instead of "a redemption-centered gospel."

NEW BROTHERHOODS have been organized in a number of congregations: Trinity, Meadville, the Rev. J. T. Reiner pastor; St. John's, Ford City, the Rev. P. M. Schell pastor; St. John's, McKees Rocks, the Rev. W. J. Welcher pastor; and St. Paul's, Hazelwood, the Rev. E. L. Smith supply pastor.

DR. A. J. HOLL, pastor of First Church, Pittsburgh, was given a new 1946 automobile at a congregational dinner honoring his 20th anniversary as pastor. Mrs. Holl received a gift of table linen. Dr. H. Reed Shepherd, president of synod, spoke. The Rev. Wallace E. Fisher is assistant pastor.

Willow Run Comes Back

IN DANGER of becoming a ghost village since the end of the war, Willow Run has made a strong come-back and is teeming with activity. The present population is

7,500. Of this number 900 are married student veterans, and 900 are single student veterans. The University of Michigan has 6,000 enrolled veterans, said to be more than at any other university in the land. Christ Lutheran Church is the only Protestant church in the area. Under the supervision of the National Lutheran Council through its Division of American Missions, Pastor Henry O. Yoder has served this important area since Feb. 17. Two parish workers are assisting him. The average church attendance is about 125. The Rev. Robert Boettger of the Indiana Synod has been called by the board to assist Pastor Yoder. There are approximately 1,000 non-student married veterans employed in industry in and surrounding the area.

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All Staunton Conference Parishes Hold Services During Holy Week

By P. J. BAME

STAUNTON—All parishes in the Staunton Conference of the Synod of Virginia held Holy Week services this year. Most of the congregations held their confirmation and



adult baptismal services on Palm Sunday.

There is also a growing tendency to set apart Palm Sunday afternoon for baptism of infants. Pleasant View congregation, Dr. T. G. Shuey pastor, baptized 20 infants.

CONGREGATIONS are reporting the largest communions in many years. Salem Church, Mt. Sidney, reports possibly the largest communion attendance in its history. Congregations reporting on Easter offerings note the largest offerings for many years. One congregation reported that it is over the top on its 1946 quota on Lutheran World Action.

FOR THE PAST TWO YEARS the Staunton Conference achieved 100 per cent in its payment of assigned beneficence. This has been attributed in part to the fact that all parishes have had regular pastors for most of the time. Trinity, Newport News, is the only parish without a regular pastor.

ALL THE CITY AND TOWN congregations in Staunton Conference use vestments for the pastor and choir, and a growing tendency has been noticed for the rural congregations also to use vestments.

Camp to Open for 15th Season

Camp Trexler's 15th camping season will extend this year from July 6 to Aug. 31. Camp Trexler is for boys, aged 8 to 16 and is located on Lake Stahahe in the Palisades Inter-state Park on the Seven Lakes Drive, near Southfields, N. Y., about 20 miles from Bear Mountain, N. Y.

It is intended for Lutheran boys and preference will be given them if registrations are received before June 1. The rate is \$16.00 per week. Boys may register for

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by John R. Mott

How the individual can bring other people to Christ.

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WHERE ARE THE PEOPLE?

by Sidney W. Powell

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two, four, six, or eight weeks, entering on the following dates only, July 6 and 20, Aug. 3 and 17. Full information may be obtained from Mr. Harold Stewart, 11-78th St., Brooklyn 9, N. Y. The camp is under the direction of Dr. Martin J. Heineken of the Lutheran Theological Seminary in Philadelphia. This year's staff consists of mature young men from seminary and college, returned soldiers who have been in camp before, and younger counselors who proved themselves during the war years. A full program of activities and instruction in athletics, swimming, nature-lore, Indian-lore, pioneering, arts and crafts and general entertainment is maintained. Each evening vespers are held, with regular services on Sunday.

The camp is in need of a registered nurse to be in charge of the infirmary and the entire health program and also an experienced American Red Cross water safety instructor. Applicants may address Dr. Heineken, 7206 Boyer St., Philadelphia 19, Pa.

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West Virginia Synod Establishes Camp; H. L. McMillen is Director

BY HAROLD L. HANN

MOST RECENT MAJOR ACTIVITY in the Synod of West Virginia is the promotion of a synodical camp for youth. The camp is under the direction of Dr. George W. Schillinger of Charleston, secretary of Christian Education for the synod. Layman Harold L. McMillen of Fairmont has been named camp director. The well-



equipped 4-H camp near Cowen, leased for use from July 1-13, will provide an ideal site for the training of boys and girls from 10 years of age and up. Leadership courses

will be offered in the mornings and directed play, supervised study, and planned worship are on the schedule for afternoons and evenings.

PASTORAL VACANCIES filled in recent months have been: St. Paul's, Huntington, the Rev. Kenneth W. Munster; St. Mark's, Clarksburg, Dr. William P. Cline, Jr.; St. John's, Davis, the Rev. J. Bruce Kaufman; Warwood, Wheeling, the Rev. Robert L. Lang, Jr.; Bittinger parish, the Rev. Curt H. Runze.

MR. OSCAR H. LINDOW, chairman of the synodical committee on stewardship, announces that congregational indebtedness in the synod was reduced last year from \$68,749 to \$47,065, almost a third. The committee has played a large part in helping the synod to reach fourth place among the 32 synods of the ULC in the payment of apportioned benevolence. At the same time Lutheran World Action for 1945 was met 110 per cent and the prospects for 1946 are good with St. Paul's, Morgantown, the Rev. W. Roy Hashinger pastor, already having paid this year's quota in full.

Among the churches reducing their indebtedness entirely is Edgwood in Wheeling, the Rev. Roy J. Meyer pastor. Mort-

gaze burning services were held Jan. 20 with Dr. Ralph A. Harshman of Cleveland, Ohio, first pastor of the congregation under whose pastorate the present edifice was erected, preaching in the morning. President of Synod W. Roy Hashinger delivered the evening message. The climax of the celebration came on the following Wednesday when approximately 175 people gathered for the congregational meeting. Mr. J. J. Brockardt, long active in this growing congregation and a former treasurer of the synod, has written the history of the church. A new pulpit robe and stoles for the seasons of the church year have been purchased for the pastor.

SUMMER DATES important to those actively identified with the synod's life are: June 4-6, synodical missionary society convention at Edgwood, Wheeling; July 21, synodical Brotherhood meeting at Parkersburg; July 22-24, synod at First Church Parkersburg; July 28, synodical Luther League convention opens at St. Mark's, Clarksburg.

Butter and Bustling Churches Are Bountiful in Wisconsin

By GEORGE B. MCCREARY

WISCONSIN is the land of green pasture fields west of the blue waters of Lake Michigan where the full moon comes up out of the lake like a tub of golden butter.

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gage under the leadership of Pastor Amos G. Streich. All of the money was raised through scriptural giving. Two lots for future expansion have been purchased.

ST. MATTHEW'S, WAUWATOSA, the parish served by Wisconsin Conference President William Niebling, has been so crowded at its Sunday morning services that 48 new chairs have been purchased.

THE REV. D. N. JENSEN, returned army chaplain who formerly served Woodale, Minneapolis, and St. Mark's, Grand Forks,

is temporarily assisting Dr. A. A. Zinck at Redeemer, Milwaukee. Dr. Zinck recently bought a 16 mm sound projector for his church, and is planning a religious audio-visual program for his people.

THIRTEEN National Lutheran Council congregations are co-operating in conducting a Bible Institute every Thursday evening in Holy Communion, the Rev. Kenneth A. Hurst pastor.

MR. LEO ROETHE, prominent charter member of Trinity, Ft. Atkinson, was given the Distinguished Service Key by the Junior Chamber of Commerce of his city for outstanding services to that community. Mr. Roethe is on the building committee of his congregation which is waiting for building materials to start its new church.

MISSIONARIES Don Mosling and Wilbur Wicklund, both from St. John's, Oshkosh, the Rev. Edward R. Wicklund pastor, visited Cairo and the Holy Land on their way to India.

PASTOR CLEMENS H. ZEIDLER, Trinity, Appleton, reports that fully one-third of the men at one of his services were ex-servicemen.

ST. JOHN'S, ELKHORN, has inaugurated a monthly paper known as "Church Life." Pastor C. F. Burmeister is the editor. The April issue reports that 60 men from four different Lutheran congregations representing three different Lutheran Church bodies attended a meeting at the church Apr. 16. It is hoped that this gathering will eventuate into a federation of Lutheran laymen of Walworth County.

ST. TIMOTHY'S, MENASHA, observed its first birthday Mar. 11. It has grown to a membership of 500 baptized and 322 confirmed members, has a beautiful lot paid for during its first year, and gave over \$2,000 toward the benevolent work of the church. Its pastor is a former navy chaplain, the Rev. Loyal T. Riley.

The Rev. and Mrs. Christian T. Breest now occupy their new parsonage adjoining St. Peter's Church, Milwaukee. A short dedicatory service was held Mar. 10 with President William Niebling of the Wisconsin Conference officiating. About 200 peo-

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ple attended open house. The congregation, which raised \$3,600 itself, was aided in the building of the parsonage by a loan from the Board of American Missions.

Settlement House Celebration

Fortieth anniversary of the Lutheran Settlement House, Philadelphia, will be celebrated June 2 and 5. Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, will speak at a service on June 2 at 3.30 P. M. Following the service there will be a reunion of former staff members of the institution.

An informal "Settlement Day" program will be held June 5, including a dinner and the presentation of a play.

Present directing deaconess of the institution is Sister Catherine Neuhardt. A kindergarten, youth clubs, summer camps, classes for children and adults, along with a specific program of religious education are provided. The settlement house is one of the projects maintained by the Philadelphia Inner Mission Society, an intersynodical organization.

Changes of Pastorate

BILLY, J. ALBERT. From Chaplaincy. To Holy Trinity Church, Northampton, Pa., and Holy Trinity Church, Palmerton, Pa. 1370 Washington Ave., Northampton, Pa.

DAVIS, CHARLES A. From Chaplaincy. To St. Paul's Church, Pittsford, N. Y. 28 Lincoln Ave.

EDWARDS, W. MORGAN. From Chaplaincy. To Trinity Church, Pottsville, Pa., as Assistant Pastor, Third and Arch Sts.

FUTCHS, CARL. From Lutheran Settlement House, Philadelphia, Pa. To Kinderfreund Home, Jersey City, N. J., as Superintendent. 93 Nelson Ave.

IRWIN, CHARLES L. From Louisville Parish, Miss. To St. Paul's Church, Nashville, Tenn. Eighth Ave. N. at Garfield St.

KINSEY, ROBERT S., Ph.D. From St. Paul's Church, Nashville, Tenn. To Bethany Church, Louisville, Ky. 3938 Southern Pkwy.

MILLER, JOHN. From Chaplaincy. To Waterloo College and Seminary, Waterloo, Ontario, Can., as student.

NIELSEN, LEO R. From Chaplaincy. To Mt. Airy Seminary, Philadelphia, Pa., as student. 7301 Germantown Ave.

RECHER, JOHN M. From Chaplaincy. To Hamma Divinity School, Springfield, Ohio, as student. 408 N. Madriver St., Bellefontaine, Ohio.

RHODES, H. LUTHER. From Our Saviour Church, Baltimore, Md. To Holy Comforter Church, Washington, D. C. 2700 Thirty-first St.

SIELKEN, MARVIN F. From Chaplaincy. To Chicago Theological Seminary, Maywood, Ill., as student. 1601 S. 11th Ave.

SJAUKEN, JOHN E. From Chaplaincy. To Drew University as student. 263 Manning Ave., N. Plainfield, N. J.



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562 Fifth Avenue, New York 19, N. Y.

STONESIFER, DONALD R. From Chaplaincy. To Beaver Crest and Boonsboro parish, Md. Boonsboro.

VALBRACHT, LOUIS H. From Chaplaincy. To Hamma Divinity School, Springfield, Ohio, as student. 455 E. McCraith Ave.

DECEASED

Amelia Gable Rupley

Mrs. Amelia Gable Rupley, widow of the Rev. Daniel E. Rupley, died Friday morning, March 8, at the home of a daughter, Mrs. Ralph H. Bergstresser, Selinsgrove, Pa., after a brief illness.

For over 40 years she served the church with her husband, their last field of service being St. Croix, Virgin Islands.

She is survived by four daughters, Mrs. Bergstresser, Selinsgrove; Mrs. Frank

Kulp, Perkasie, Pa.; Mrs. Alfred Hesse, Arlington, Va.; Mrs. William B. Settle, Baltimore, Md.; a son, the Rev. John B. Rupley, Grand Island, Nebr.; and 19 grandchildren, six of whom are in the Lutheran ministry.

J. M. Tweedale

Dr. J. Milton Tweedale, 73, pastor of Calvary Church, Philadelphia, for 36 years, died Apr. 28 at his home. A native of Philadelphia, he was educated in the Episcopal Academy and the Reformed Episcopal Seminary. He served several Episcopal parishes and later entered the Lutheran ministry. Surviving are his widow and a brother, Alonzo.

ULC Calendar

JUNE

- 3-5. Florida Synod. Trinity Church, Miami
- 3-5. Women's Missionary Society, Florida Synod. Trinity, Miami
- 4-5. Synodical Stewardship Secretaries. Columbus, Ohio
5. ULC Commission of Adjudication. 9:30 A. M. William Penn Hotel, Pittsburgh, Pa. Dr. George J. Gongaware, Sec.
7. Women's Auxiliary, Philadelphia Seminary. Church of the Ascension, Philadelphia. 2 P. M.
- 11-13. Wartburg Synod. St. John's Church, West Allis, Wis.
- 12-13. Board of American Missions. New York
- 17-19. Zion Slovak Synod. Holy Trinity Slovak Church, Detroit, Mich.
- 17-18. Brotherhood, Synod of New York. Reformation Church, Rochester
- 17-20. Synod of New York. Reformation Church, Rochester. Opening service Concordia Church, Rochester. 8 P. M.
18. Board of Deaconess Work. Baltimore
- 18-19. Board of Education
- 18-21. Canada Synod. St. Mark's Church, Kitchener, Ontario
26. Parish and Church School Board. Philadelphia
- 26-27. Board of Foreign Missions. New York
- 27-July 1. Icelandic Synod. Minnesota, Minn. 8 P. M.
- 29-July 2. Nova Scotia Synod. St. Matthew's Church, Rose Bay, N. S.
- 30-July 1. Manitoba Synod. Lutheran Seminary, Saskatoon, Sask.

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IN CONCLUSION

FOR A FEW WEEKS THE LUTHERAN will be laden with reports of the annual conventions of ULC synods. Seventeen of the 32 synods have been in session during May.

Our reporters do their best to give you interesting stories of these gatherings. Unfortunately for them, church conventions are rarely exciting. They reflect the quiet, forward-moving life of the church. Only occasionally is there sharp difference of opinion.

IN CONVENTIONS IN PENNSYLVANIA this month, the two largest ULC synods ended a chapter in their efforts to settle overlapping of boundaries inherited from pre-ULC days. Perhaps a new chapter began.

Pennsylvania is where the unhappy battle of "Synod" vs. "Council" was fought most vigorously almost a century ago. In this state the differences between two types of Lutheranism were most sharply developed. Linger-ing traces of this old division are a dis-grace to the United Lutheran Church. How can we expect statesmen to draw a line for Italy and Jugoslavia, for in-stance, if Pennsylvania Lutherans can't manage a boundary for the Central Synod and the Ministerium?

IT WAS THE MINISTERIUM in 1944 which defeated the most recent pro-posal for boundary settlement. Three classes of persons in the Ministerium objected to the plan: 1. Sentimentalists—loyal to the past rather than heedful of the future. 2. Isolationists—who think of synods in terms of power politics. 3. Perfectionists—who believe the problem should be solved by vol-untary action of each congregation in-

volved. These groups together com-prised only 35 per cent of those voting at the 1944 convention, but they were enough to defeat an action requiring a two-thirds majority.

This year the boundary plan was to have come up again in the Ministerium. The decision of the ULC Executive Board to support the above-mentioned "perfectionists" induced the Minister-ium to avoid further consideration of the plan.

INSTEAD, THE MINISTERIUM came through with a new idea—outright merger of the two synods. It resolved unanimously that a commission "ex-plore (if possible, with official repre-sentatives of the Central Synod of Pennsylvania) the possibilities of a merger. . . ."

It is difficult to see how such a mer-ger could appeal to perfectionists. All the congregations involved would hardly be asked to vote individually on entering a merged synod—just as they had no opportunity to vote on joining the United Lutheran Church. But the plan has possibilities. It might end the long-standing sin of maintenance of two theological seminaries—100 miles apart.

The Central Synod has been patient and generous during the period of de-lay resulting from the Ministerium's action of 1944. This synod should con-tinue to demonstrate such a spirit by exploring the possibilities of the new proposal. Exploration might lead back eventually to the original three-synod plan for Pennsylvania. But at any cost the situation must not be allowed to settle into a deadlock.

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